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VOL. VI. NO. 8. WHOLE NO. 140.
 FUNK & WAGNALLS COMPANY,
 18-20 ASTOR PLACE, NEW YORK.

NEW YORK, SATURDAY, DECEMBER 24, 1892.

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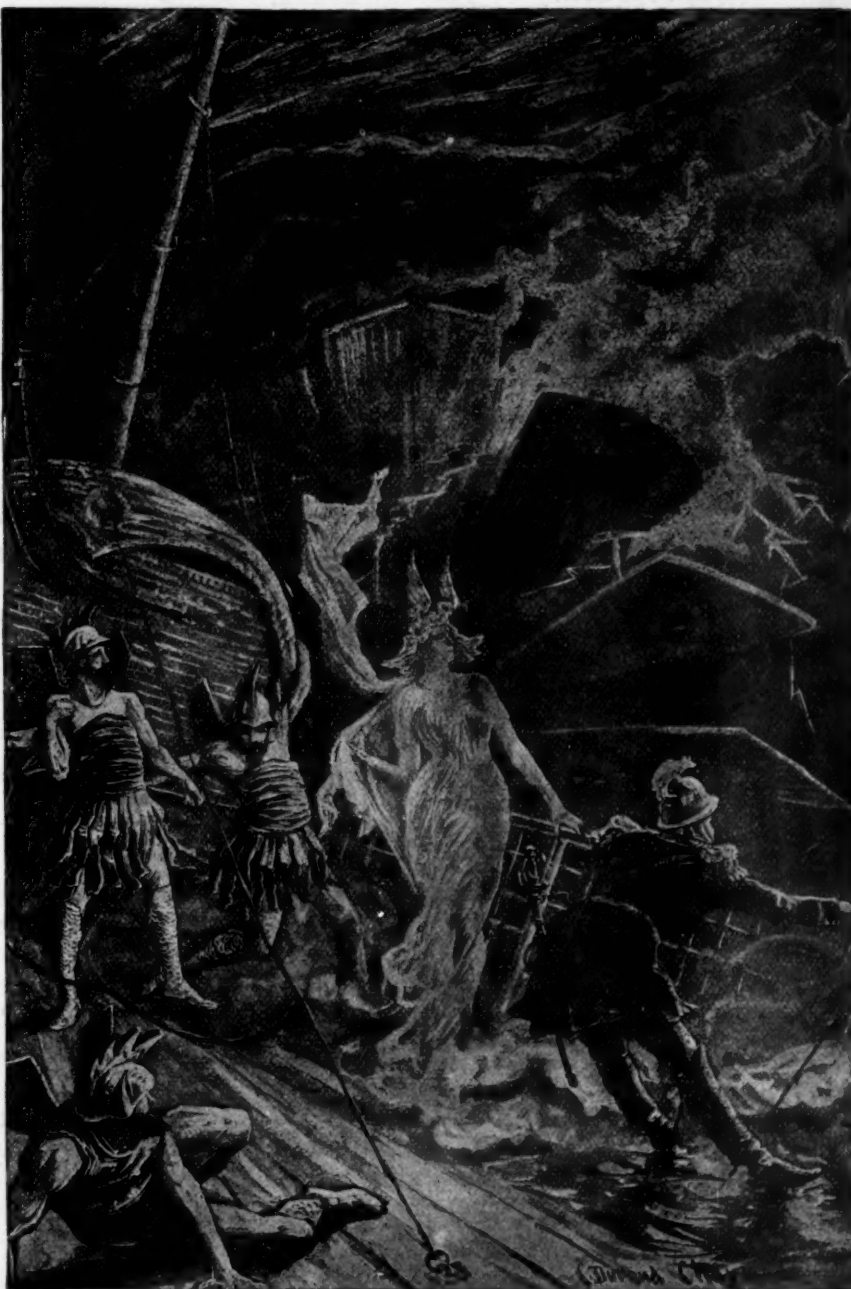
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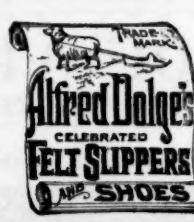
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VOL. VI. NO. 8.

NEW YORK.

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Published Weekly by the

FUNK & WAGNALLS COMPANY, 18 and 20 Astor Place, New York.
London: 44 Fleet Street. Toronto: 11 Richmond Street, West.
Subscription price, \$3.00 per year. Single Copies, 10 cents.

Renewals.—Two weeks after the receipt of a remittance, the extension of the subscription will be indicated by the yellow label on the wrapper.

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The articles in the Review Department are not excerpts, but condensations of the original articles specially re-written by the editors of THE LITERARY DIGEST. The articles from Foreign Periodicals are prepared by our own Translators.

The Reviews.

POLITICAL.

THE AMERICAN TARIFF—PAST AND FUTURE.

J. STEPHEN JEANS.

Fortnightly Review, London, December.

THE decision that Grover Cleveland shall be again President of the United States, and that the Democratic party shall again control the destinies of that nation may be accepted as an earnest of the determination of the American people to fling aside the crutches of protection, and rely on their own unaided strength for the time to come.

It is natural that this decision on the part of so important a contributor to the manifold requirements of the United Kingdom should inspire feelings of hopefulness, almost akin to jubilation. A strong belief has prevailed in these islands that the return of the Democrats to power would result in the getting rid of the tariff, and that British manufactures would then pour in upon the market of the United States like a flood. It is no doubt true that the Democratic party are pledged to some modification of the tariff. The victory, however, is by

no means so complete as it would appear on the face of the situation. Cleveland is President of the United States in virtue mainly of the solid support he has received from the Southern and some of the Central States. Those States, for the most part, want solidarity and cohesion. The Northern States, on the contrary, present an almost unbroken front in favor of protection, and they are well organized, skilled in tactical manœuvring, possessed of large financial resources, and capable of bringing strong pressure to bear upon any Government that may happen to be in power, whether Republican, Democratic, or Mugwump.

No Government is likely at present to be strong enough to sweep entirely from the statute-books the protective tariff, and establish a tariff for revenue purposes alone. To attempt anything of this kind would be to establish absolute free trade, since the United States is now almost in a position to dispense with tariff revenue entirely. There must, therefore, be concessions and compromises on both sides. This may be carried so far as to disappoint the not unreasonable hopes of our people that the greatest market in the world, and probably in the world's history, is once again to be found lying at the feet of British industry and commerce.

Apart from these considerations, however, it requires unusual temerity to allege that the tariff system of the United States has been a failure—for that country. America has since the Civil War enjoyed an amazing degree of prosperity. It would, of course, be absurd to pretend that all this, or perhaps any great part of it, is owing to the tariff policy adopted hitherto; but at least the tariff has not prevented the people of the United States, with characteristic enterprise, from taking advantage of the wonderful resources with which nature has so bountifully endowed them, and freely promoting their development. Measured by any or all of the usual standards, the United States will not be found lacking in success, but as there is a not unusual disposition to allege that the conditions of social well-being are not so satisfactory as they might be, and as the tariff is freely blamed for this alleged condition of things, it is well that the actual facts should be put on record as briefly as possible.

[The writer proceeds to show, from official sources of information, that the United States between 1880 and 1890 reduced its national debt from \$46.50 to \$20.50 per capita, while the debts of the several States and Territories fell from \$5.70 to \$3.50. The debt of Great Britain and Ireland fell in this interval from \$101.50 to \$87.70 per capita, but the debts of nearly all continental European States have increased, and so have the debts of most of the British colonies; that the increase of wealth in the United States was equally striking; that the capital embarked in manufacturing increased considerably over 100 per cent.; that the proportion of population in the northern cities engaged in manufacturing increased from 19.9 to 23.7 per cent.; that the actual advance of wages paid in manufacturing industry is greater than the increase which took place in the previous thirty years; that, while the McKinley Act has undoubtedly increased the prices of certain important productions, the general course of prices has been downwards for many years, and no legislative enactment has been able to arrest the movement; that the foreign trade of the country has increased, and that in 1891 the manufactures exported were 19.3 per cent. of the whole, against 6.9 per cent. in 1880.]

Enough has been said to show that the American tariff has not been a bad thing for Americans. England has appeared to think the American tariff more or less a device of the enemy to damage her special commerce.

America has been our best customer, and consequently our best friend. The tariff has not prevented Americans purchasing even protected goods in England. The United States has, by reason of her tariff, suffered greatly in her carrying trade,

and is not likely to rival Britain in this business so long as such tariff is continued.

A large section of the American people believe that the country can do without protection. The nation has been exceedingly prosperous, as we have seen. American manufacturers, in spite of high wages and other drawbacks, are exporting increasingly large products to outside markets. Apparently the principal industries are now strong enough to take care of themselves. There is discontent with the tariff among farmers, and artisans, and laborers, who think the fortunes of their employers are growing too rapidly.

But now comes the alarmist theory of the *doctrinaire* politician or economist that the tariff is still needed for revenue purposes. Whether the United States can afford to introduce free trade is a question now distinctly raised. It is not only possible but probable that the United States could reduce its present tariff revenue from forty-five millions sterling to about one-half of that amount, which would bring it to about the level of the customs revenue of the United Kingdom, without going beyond the taxation of *articles de luxe*. Should the item of pensions become narrowed to a fraction of its present amount (about \$100,000,000) and the rest of the expenditure for Federal purposes remain stationary, the total annual revenue required would not exceed thirty-five millions sterling—which could be raised without the levy of duty on imports of any kind.

It appears morally certain that in a few years the United States will be compelled, by the necessities of a plethoric public purse, to lower tariff duties, apart from the recent manifestation of public opinion regarding McKinleyism.

THE CHIEF OF THE BANDITS OF EUROPE.

JAMES DARMESTETER.

Revue Bleue, Paris, November 26.

IF there were a tribunal to pass upon crimes against Europe, the first criminal who would be put at the bar, in obedience to the joint outcry of France and Germany, would be the forger of the 13th of July, 1870.

Prince Bismarck is not the only statesman who has lied and used forgery as a weapon of war. He is the first and the only one who has lied to bring on war, to set upon each other two nations who wanted peace, and with the full knowledge that such a war must be horrible at the time and full of disasters for the future. Those few strokes of the pen across the dispatch sent by his King not only meant the death of 300,000 Frenchmen and of 200,000 Germans; they not only meant the misery of 2,000,000 human beings; they meant misery and terror, perhaps for centuries, between the two nations at the head of human progress. They meant the education of new generations to love war and scorn right, the cultivation of hate, and a war of extermination set up as the ideal of wars to come. They meant the recasting of Europe in such shape that hate should prevail and common humanity be ignored. No great work, no pregnant word, not a step in moral advance, has been made during these twenty years—years passed in a nightmare of preparation for a morrow still more terrible, that may leave Europe exhausted and a prey to anarchists and barbarians. This man, by one lie, has stained with blood the coming century.

France did not want war; she wanted to suppress the Empire, to reconquer her own liberty, to devote herself to the ideal, always missed but always sought, of democracy and fraternity. France, which had made Italy—and she does not regret it even to-day—was ready, and is still so, to give her hand to a Germany which shall be really German.

Germany did not want war. She had become united. The treaties which gave to King William the command of all the German forces made sure her independence as against outside enemies, and left her independent at home. To arouse her to war, it was necessary that she should be provoked or made to

believe that she had been provoked. Two men in Europe wanted war—one vaguely, and as in a dream. One, the dreamer of the Tuileries, exhausted by disease, by disappointments, by the plebiscite, feeling his throne sinking under the rising tide of revolution, and catching wildly at any straw. The other wanted war, but coldly, with clear sight and a will of iron. He wanted it not for the unity of Germany, which was accomplished, but to transform this defensive union into an offensive and conquering one, to transform the free union of States into an autocratic empire. He wanted it in order to tear from France those of her provinces the most French at heart, in order to make sure of a dictatorship which should be perpetual, because of the threat of possible vengeance. In a word, he wanted it because he was sure of victory, because he knew the weakness of the Empire, had counted its soldiers and captains, and knew that he could put three men in the field to one on the other side, and had a Moltke against a Leboeuf.

This war, which the two nations did not wish, had to be made inevitable, and had to be declared by the captain of France, so that in the eyes of Europe, formal and indifferent, the legal right should be on the side of Prussia, and that great Germany, heavy and honest, might be stirred to the depths of its conscience, and throw itself into a crusade against the aggressor, backed with the conviction that God was behind its legions. The occasion came; King William let it slip through his fingers. "The affair was spoiled," Bismarck sent out his falsified dispatch. War followed. It still lasts. When will it end? France does not attempt a justification of her Emperor, nor of the men who acted for him. He knew that the dispatch was falsified, and yet accepted it. He recognized an insult which he had never received, in order to gain the right of revenge. He was able to unmask the Chancellor, and yet he became his accomplice. But he, at least, has paid the debt, in person and in his posterity. Nemesis waits for the other head. The inevitable Nemesis is often late, and is fond of visiting the crimes of the father upon the son. In this instance, however, she came soon; the criminal himself was chosen as the agent of her work, and she did not wait for Bismarck to get to hell.

A tremor of indignation and shame has shaken Germany from end to end; and this hardy Bismarck is astonished. Is it possible that all Germany does not roar with laughter between two mugs of beer over the story of the trick he played upon France? Would it not have been madness to have missed so good a chance, when failure was impossible and there were two provinces to be won and so many milliards? Could a better and more plausible pretext have been found, or one which was more sure to win the sympathy of Europe? Without it, could "the young flower of the Confederation of the North," as the poetic *Journal de Hambourg* puts it, "have borne imperial union as fruit?" And Germany stands aghast before this hero to whom she owes so much, and whom she sees at last as he was—a robber-baron of the Middle Ages. She feels the flush of victory upon her brow, and also her loss of faith in her cause.

Already it had been asked upon many sides, without an answer having been given, whether the conquests of 1871 have not cost too much; whether the pleasure of forcing into the family circle, at the point of the bayonet, children who hate this family, was worth the butchery of the past, the sacrifices of the present, the terrors of the future. Moreover, has not Germany abused her victory? Has she not drunk too deeply of this bad wine of success and glory? Would it not have been better to let the Empire fall of its own weight and allow peace, years, and liberty to cement the German union? What has war brought that peace would not have given her, with the exception of a sort of Franco-German Poland, a war without end, and the new draft of men and blood now asked by Caprivi? Her only consolation was that she did not invite the war, that it had been imposed upon her as a duty, and she found relief from past miseries and future distress in the

thought that Divine right was on her side. She repeated the words pronounced by the old Emperor at the inauguration of the Germania of Niederwald: "The German armies, under the lead of their princes, were the instruments of Providence. In the years 1870-1871 we felt the help of the Divine Will." And now Germany awakes from its dream of saintly glory to discover that instead of having been the soldier of God, she was but the instrument of a brigand, and to find in the place of the finger of God the hand of a forger!

In a moment she sees all her past glory poisoned by this Bismarckian canker; the monument of Ems changed into one of shame; the Germania of Niederwald that has withstood anarchist dynamite, shaken and soiled at its foundations, because the Empire was dishonored at birth, and Europe repeats with Faust "Am Anfang war die Lüge"—at the beginning was a lie.

What an awakening for the people of Luther, for the people of the *Deutsche Treue*, which has not always been an idle word; for the people of conscience, for the nation that, when it caught Rome in a lie, tore it from its heart, and, without question of kings or emperors, addressed itself to God! In this memorable week something has sunk into the German soul which, notwithstanding the weak denials of Caprivi, works for reconciliation more powerfully than cannons or rifles or treaties—namely, doubt. Can Germany keep with a clear conscience what Bismarck has stolen? As to the uneasy idealist who holds in his hands the destinies of Germany, this irresponsible heir of the victories of his grandfather and of the treachery of the Chancellor, it would be interesting to know what thoughts stir his soul. Yet history knows but one prince who, of his own free will, as a matter of justice, in obedience to right, and for the sake of future peace, gave up an iniquitous conquest: his name is Saint Louis.

THE FRANCO-RUSSIAN ALLIANCE AND THE TRIPLE ALLIANCE IN THE LIGHT OF HISTORY.

Deutsche Revue, Breslau, November.
V.

ALL Bismarck's friendly overtures to Russia and support of her Eastern policy signified nothing in the presence of the stumbling-block of an Austro-German alliance. They were thoroughly negated, too, by the prohibition against the negotiating of Russian paper by the German national bank. The consequences of this injudicious measure were the entailment of serious losses on the frightened German creditors who sold out at a heavy sacrifice; the annoyance of Russia, without crippling her in any way, and the establishment of a common material interest between her and France, which bought the Russian bonds from the German holders. No such community of interest had previously existed; and although Russia would have seen in a monarchical France a natural ally, there is little ground for sympathy between republican France and the autocrat of the Neva. The pardon of the Nihilist, Krapotkin, and the refusal of the French Government to extradite Hartmann, the perjurer, prompted the Czar to remark to the French Ambassador, General Appert: "*Quel fichu gouvernement que vous avez, il paraît que c'est un tas de canailles.*"

The Bulgarian crisis of Aug. 21, 1886, somewhat changed the aspect of affairs. Alter Graf Kalnoky's speech in the Hungarian delegation concerning the mission of Kaulbar, and Lord Salisbury's speech in the Mansion House stamping him as a conspirator bribed by foreign gold, the *Moscow Gazette* (Katkow's organ) advocated the recall of the Russian ambassadors from Austria and England, and the formation of an alliance with France over the head of Germany, inasmuch as Bismarck, while pretending friendship for Russia, was really desirous of involving her in another Oriental war. The Foreign Office in St. Petersburg did not act on this suggestion, but it made secret overtures to Italy, guaranteeing her the restitution of Trieste, if she would join Russia in a war against Germany and

Austria, and at the same time France guaranteed her the Trentino on the same condition. But Depretis was loyal to his engagements, and declined the overtures promptly. The danger of a European war was thus waived for the moment, but the relations between Russia and Austria remained strained. There was a coolness, too, between Russia and Germany, intensified when the estrangement between the latter and France assumed a threatening character at the period of the elections. General Martinov was sent to Paris, and shortly afterward a significant article by Kateakazy, a protégé of Gortschakoff, appeared in the *Nord* to the effect that Russia wished peace, but she wished also the maintenance of the balance of power in Europe, and could not see France subjected to another great defeat. This was, of course, tantamount to an intimation that if Germany should enter on a war with France she would have to divide her forces. Katkow urged a much more active policy, and at an audience granted him by the Czar, urged on His Imperial Majesty the cementation of a close alliance with France. The Czar, half convinced, told him to lay his views before Giers, who, however, refused to receive him, very much to the Czar's annoyance. Immediately afterward came news of another ministerial crisis in Paris, showing how very little reliance was to be placed on the shifting quicksand of French public opinion, and the Czar felt that the calm-thinking Minister was a more trustworthy adviser than the flighty publicist. The Russian mistrust was further heightened by the disappearance of President Grevy from the stage; and when Deroulede's noisy sympathy with the death of Katkow reached Russia, it was met by an intimation in the *Nord* that "Russia would not mix herself up in the French affairs; she acknowledges the sympathy of the French people gratefully, but in so far as its opinion is of any weight, it could support only a Government which showed itself capable of maintaining such a position in Europe as France was entitled to." The *Westnik Zeuropny* went further, remarking that, while it was entirely desirable to maintain a good understanding with France, an alliance with her against Germany would be the height of folly, for, even if such a war were successful, there would be no spoils to divide. "We want no German territory, and were we to help France to wrest Alsace-Lorraine from Germany, we should earn the permanent hatred of Germany and perhaps provoke a coalition against us. France could render us very little help in the event of a general European war, it would not put a man in the field for us against England or Austria, our Eastern foes, and neither could we aid France by a soldier on the Rhine. An understanding with France should not therefore partake of the character of an alliance against Germany."

In the spring of 1887, affairs were again disturbed by the promulgation of an Imperial Ukase prohibiting foreigners from holding or inheriting land in Russia. This was very annoying to Germany, many of whose citizens held land in Russia, and appeared to be specially aimed at Prince Hohenlohe, the *Stadtholder* of Alsace-Lorraine, whose wife had just inherited from her brother a property in Volhynia, as large as a small kingdom. Bismarck lost no time in inviting Count Kalnoky and Signor Crispi to visit him, to show the world how thorough was the understanding between the guiding statesmen of the Triple Alliance; and Crispi's speech delivered at Turin on his return, convinced M. Flourens that the time for a quarrel with Germany was inopportune. Then followed the meeting between the Czar and Bismarck, on the return of the former from Copenhagen, at which the Czar reproached Bismarck for his conduct in the Bulgarian question, and taxed him with having given Prince Ferdinand assurances of German secret support. Bismarck stamped the communication to which the Czar alluded as a forgery and had no difficulty in convincing the Czar that it had been perpetrated in St. Petersburg, a fact which was afterward verified, although the names of the offenders were never made known. At any rate the Czar admitted that he had been imposed upon, and gave orders that the Russian press should cease its attacks on Germany. The Autocrat of Gatschina is, however, not so powerful as he seems. The director of the Press, Feoktistov, is a Pan-slavist, and can close his eyes when it suits him, and it was not long ere the Russian Press began afresh to assail the Dreibund, and Russia's troops were being concentrated on her western frontier.

THE INTERNATIONAL MONETARY CONFERENCE.

PROFESSOR H. S. FOXWELL.

Contemporary Review, London, December.

TO understand the present monetary situation, we must go back to the time of the first International Conference of 1867. It has been described as a time of monetary peace. There were then, as throughout the whole period known to history, two monetary metals—gold and silver—each used as legal-tender money. England, it is true, since 1816, used gold only as a legal tender, while Germany and other important countries, to say nothing of the East, used silver only. But between the two single-standard groups stood France and the nations of the Latin Union, where legal tender might be made in either metal, at a fixed ratio of $15\frac{1}{2}$ to 1, and either metal might be received at this ratio at the mint in unlimited quantities. Somewhat aloof from this European system, and not greatly affecting it, except in a negative way, was the United States, whose mints were also open to both metals at the ratio of 16 to 1. The general effect of this combination was that for two centuries silver and gold were always convertible at or about $15\frac{1}{2}$ to 1. Thus, for all practical purposes, we had an international money.

It seems incredible that this fortunate and historical advantage should have been deliberately sacrificed. But so it was, at the Conference of 1867. The fatal measure was, however, the German change of standard which created a demand for something like eighty million pounds sterling, gold; while some fifty-four million pounds sterling worth of silver coin was thrown on the market. France immediately imposed restrictions on the mintage of silver. The United States had previously taken action in a similar direction, the effect of which during the subsequent passage to specie payments was to cause a demand for gold which Mr. Goschen has estimated at over eighty million pounds sterling, while it still further limited the monetary use of silver. Since these critical events the depreciation of the white metal has made steady progress until it now stands to gold in the ratio of 24 to 1. For while silver has depreciated only about ten per cent. in relation to standard commodities, since 1873, gold, in consequence of the increased demand, has appreciated some 35 per cent. This is only another way of saying that prices have fallen 35 per cent.; and this steady fall of prices operates like a friction brake upon the wheels of industry and commerce.

Moreover, the demonetization of silver has disastrously affected the trade between gold and silver countries, and the experiment shows that the single gold standard does not fulfill the requirements of a currency as defined by Mr. Balfour in his recent speech at Manchester: "We require that it shall be a convenient medium of exchange between different countries, and we require of it that it shall be a fair and permanent record of obligations over long periods of time."

In this terse statement, Mr. Balfour has put in a nutshell, the situation with which the Brussels Conference has to deal.

The most obvious suggestion is that Europe shall revert to its ancient policy, and resume the use of silver as legal tender upon a fixed ratio with gold, opening its mints with equal freedom to the coinage of both metals. There can be no doubt that this system, if reestablished, would completely remove such difficulties in the present situation as arise out of the loss of the par of exchange. As Mr. Balfour has admirably explained, the supply of the precious metals may fluctuate from causes independent of the action of Government. But Governments, who determine the monetary use of the metals, have an irresistibly dominant influence over the demand for them. By enacting free mintage of both metals at a fixed ratio, they set up an automatic machinery, the effect of which is that the monetary demands for the metals, varies exactly with the variations in the amounts supplied to the mints, and their relative value therefore remains unaffected by these vari-

ations. Upon this point the Gold and Silver Commission were unanimous. "So long," they say, "as the system was in force we think that, notwithstanding the changes in the production and use of the precious metals, it kept the market price of silver approximately steady at the ratio fixed by law between them."

The opposition to the bimetallic policy in this country, so far as it is really active, is confined to a very small area. It is common to say that the City is dead against any scheme for remonetizing silver. But the rancorous and unintelligent hostility which claims to represent city opinion, appears really to represent only the views of a very small group of city editors. So far as can be gathered from the responsible utterances of men of high official or business standing, the expert opinion of the city seems to be at least much divided upon the question. It is well known that some of the most experienced directors of the Bank of England are bimetalists, and the difficult and critical character of the present monetary situation is thoroughly recognized in the Bank Parlor.

The favorite policy of the average city man is unquestionably "drift." There is nothing your busy man dislikes so much as to be squarely faced by inconvenient facts which compel him to reconsider a familiar course of action, perhaps even to grapple with an unfamiliar idea. But the situation is critical; we stand now at the parting of the ways. The Battle of the Standards which has been raging since 1873 must be shortly decided one way or the other. Silver must either be fully and freely accepted as legal-tender money, or it must soon cease to be money at all except in the Far East.

There was not a single speaker at the Paris Monetary Conference of 1889 bold enough to recommend the general adoption of a gold standard. The delegates were well aware that it would involve an appreciation of gold, not only violent at the outset, but proceeding at an increasing rate as population and wealth increased. They knew that this would mean an unprecedented collapse of prices and values, entire confusion in the trade with the Far East and the unjust disturbance of all contracts.

Now that the theoretical difficulty of maintaining an arbitrary ratio has been authoritatively disposed of, public opinion in England is rapidly drifting in favor of a measure which will inaugurate a common standard for the British Empire. But the objectors, realizing that a ratio may be safely fixed, may now turn round and say, "What ratio?" This question has been well considered by English bimetalists, who have their own views on the matter. But it is obviously a point upon which foreign nations will have much to say, and it would be both unusual and impolitic to go into a conference pledged beforehand to a particular solution of the principal matter to be discussed.

SWISS DEMOCRACY.

H. E. BERNER.

Nordisk Tidskrift för Vetenskap, Konst, och Industri, Stockholm, Sjette Häftet.

II.

THE French revolution affected the Swiss Democracy very greatly. The French invasion which forced the constitution of 1798 upon it, dissolved the old rather loose bonds of connection between the Cantons, and established a representative democracy with both Senate and Chamber of Deputies. But the constitution met only opposition, and Napoleon declared that it was unnatural to force it upon Switzerland. It was revoked and the old order established.

With the July revolution, 1830, Switzerland entered, like most European States, vigorously upon the democratic movement. That revolution gave rise to the "Middle Classes" and caused the towns to set themselves in opposition to the country districts and the country nobility, which had acquired too much power. This social change caused a recast of the constitu-

tions, both cantonal and federal. The Middle Class recast the constitutions after its own ideas and created the representative democracy. It was the Middle Classes' golden age, and their prophet, Guizot, argued with great force for the "juste milieu politique," for the creation of a "middle class of citizens, who were neither exhausted by poverty or by overwork as laborers, nor overfed and dull, as the nobility and money aristocrats." The "tiers état," its policy and work meant practically the division of the governmental initiative, introduction of parliamentary forms, and a denial of the sovereignty of the people. With the battle cry "republican equality," a movement against the Swiss oligarchy was started after the July revolution. It became a conflict between the old society and the new—of historical traditions against the new spirit of the times. The conflict which has been raging and is raging still in Switzerland, since 1830, is really a continuation of an old issue. It is the issue which was so prominent at the end of the last century, between the ideas of Montesquieu and Rousseau. The first fought for the English constitutional system, with representatives of the people, etc., while Rousseau was the spokesman for the people's sovereignty, most emphatically rejecting representation. "Sovereignty," he wrote, "cannot be represented, nor delegated. It means will, and will cannot be delegated. The people's deputies are not its representatives, they are its attorneys only. They cannot finally settle anything. Every law not made by the people personally is null and void. . . . The English people lose their sovereignty the moment they elect representatives." Montesquieu in his "L'esprit des lois," IX., 1., had said about republics: "When a republic is small, it will be ruined by foreign power; when it is large, its own weight will destroy it. The evil is in the thing itself, and no form can cure it. No doubt men will be compelled to live under monarchic forms, unless a form can be found which unites all the inner advantages of the republic and the outer of the monarchy." Montesquieu thus really defined the republic of the United States and also the Swiss Confederation of 1848.

But Rousseau's ideas were not realized by the French revolution. Mirabeau, Sièyes, *et al.* united with Kant, Fichte, *et al.* in declaring the representative republic the true form of government for the modern civilized State, and even the Vienna Congress could not suppress that form. With Sièyes's famous, *Que c'est que le tiers-état?* as parole, the bourgeoisie forced their way to power, and found the representative democratic monarchy very well suited to their ideas. The movement is, therefore, rightly called the "States reform of the *teirs-état*, or the middle classes."

The Swiss Cantons are now beyond this constitutional A B C. They are not satisfied to have the people vote at certain solemn occasions. With them the direct voting of the people is an every-day affair, and when no voting is done it is simply because the will of the people is known beforehand, and the trouble of coming together unnecessary. The representative bodies have disappeared from most Cantons, and in the others they will soon go, also. The Swiss motto is "by freedom to make freemen"; by that the radical party fights the feudal party. Numa Droz says, "Democracy means government BY the people," and not FOR the people. The veto power of a Governor or the President of the United States is inconceivable in Switzerland. In the United States, the Ministers and most officeholders are appointed by the executive; in Switzerland the people elect them by direct vote. The United States has not known a constitutional revision of any radical nature for over a hundred years. In Switzerland they are continually busy with revisions. It is inconceivable to a Swiss mind that their constitutions could be firm and unchangeable. They are not progressing towards that formula which the Norwegian Professor Aschehoug has defined: "Society will finally be governed by the impersonal and, to a certain extent, unchangeable, fundamental law." They believe, to the contrary, that

human society is best protected when the people have the freest and easiest means to make changes in its constitutions. In all the constitutions now in force there is a clause which demands that "at any time" they may be changed. The constitution of Geneva forms an exception. It demands that a revision is to take place every ten or fifteen years. According to these notions all Swiss laws, regulations, enactments, etc., are only temporary and intermediate. Marsauche, in his "*La Confédération Helvétique*," remarks truly, that this continual changing and revision of the constitutions is the most characteristic trait of political life in Switzerland, and shows how the constitutions are perfected without any disturbance in the life of the people. It must be said that these continual revisions are not the result of desires for innovations and experiments, and that nothing new is introduced till it has already become recognized by the people as an improvement. The revision is the summing up of experience rather than the start to make one.

The difference between those Cantons which have "pure democracy" and those which have not, is not so great as it might seem. In these six, Appenzell äusseren Rhoden, Appenzell innern Rhoden, Unterwalden, ob. und nid. Wald, Uri, and Glarus, for instance, the government is direct, as described in a former article, yet that body of people, which meets yearly, does not administer the government, it chooses its agents and controls them. The laws are not laid immediately before the people; they are prepared and shaped by some authority chosen for the purpose. Some Cantons have not introduced the "pure democracy" because they are too large, and for all the people to come together would involve too many sacrifices. Yet the people exercise the most direct control of their representatives. They can recall them at any time and elect new ones, and as no Canton maintains the two-Chamber system and each elects a great many representatives, the people virtually rule very directly.

SOCIOLOGICAL.

THE LABOUR QUESTION.

JOHN BURNS, M.P.

Nineteenth Century, London, December.

OUTSIDE the official pauper class, as Mr. Charles Booth proves, there are hundreds of thousands of people whose standard of life and comfort, from the point of view of food, clothing, and house accommodation, is lower than the pauper or criminal, yet these people will not accept relief, but struggle on in the vain hope of work that never comes, and if it did it would find them too low to perform it. I believe that the cheapest, best, and safest way of all to prevent the idle man the potential loafer, pauper, or criminal, from being a burden, is to provide him with work which will be his salvation and the community's benefit.

But how is this to be done? It may not be so easy as many imagine, but certain it is that the solution of the question must be attempted by the adoption of proper measures, insignificant, perhaps, in themselves, but as a whole tending towards the industrial reorganization of society.

In attempting to deal with this "unemployed" problem, it must be admitted that whatever is done under a competitive form of society, can only be palliative and not permanently remedial. In fact, the commercial classes must be told, if they do not know it already, that, to some extent, the existence of an unemployed contingent of workers is a necessary corollary of the existing, almost unrestricted, competitive system, in which production for profit by a class is carried on, irrespective of the social consequences to the community and to the producers. The harshness of Capitalism has of late years been much tempered in England by the Socialistic Poor Law and by much

voluntary charity for the relief of the distress incidental to the present form of wealth-production. The immediate question we have to discuss is how this money and existing charitable and relief agencies can be best economized and utilized for the prevention of further additions to the army of paupers, and of the perpetuation of a pauper class. And before this question is answered, let us say, in the light of experience gained from the Mansion House Fund in 1886, that all charitable schemes for the relief of the unemployed who are able to work, have only one end, and that end the demoralization of the donors and the degradation of the recipients. I go further, and, as a trade-unionist, a member of a friendly society, and a Labour representative, knowing the life, the needs, and requirements of the working people, particularly the unskilled labourers and the unemployed, say that the time has arrived when the common sense of all sections of the community, represented by Act of Parliament, should prevent Utopian philanthropists, like General Booth and Mr. Arnold White, and all such unscientific amateurs and spasmodic manipulators of other people's charity, from making London, as they are, the happy hunting ground of charitable debauchees, and the centre to which loafers and tramps are drawn from all parts of the country, to the confusion of the proper authorities and the detriment of the London poor.

What is needed is to supply the unemployed with work of some public utility. All experience in this direction goes to prove that it is better to spend one million pounds sterling in public works, than two millions in charity. The hours of labour should be reduced to provide work for greater numbers. In the public departments, too, there is much "extra duty" that ought not to be done by the regular staff at overtime rates, but by extra men. An eight-hour day would reduce the preventable slaughter due to railway accidents by 50 per cent., and make room for another 100,000 workmen. How many, too, might be advantageously employed in street cleaning!

But, whatever may be done of a gradual and tentative character in the towns or cities by public works or the reduction of the hours of labour, will be permanently useless till the influx from the countryside be stopped, and machinery be made the servant, and not, as now, the master of men. How this is to be done it is difficult to say; apparently nothing but the appropriation by the rural authorities of the uncultivated land will do it. In the general interest of the country something must be attempted to prevent the land lying idle.

Any attempt at labour colonies, unemployed settlements, elevators, farm colonies, municipal workshops, and other social will-o'-the-wisps will fail, as they always have done. Into the mass of the industrial army the ragged regiments must be absorbed. They must be distributed through every department of commerce, agriculture, and labour, through a reduction of the hours of labour. This is the simplest way, avoids friction, displacement, and migration. Absorption of the unemployed by general reduction of hours, followed by municipalization of industry and nationalization of monopolies, is the line of least resistance for all. It is regulation or riot, reduction or revolution.

We are passing through a transition period. *Laissez faire* has been abandoned, and for the first time in the history of the human race the working people possess universally the power, through elective institutions, to embody in law their economic and material desires. Concurrently with the growth of personal independence is the desire for State aid and municipal effort when individual action is futile. The unemployed movement embodies the growing desire for useful, healthy lives. It is the protest of Labour against the charitable palliation of a social system that in all countries is breaking up, and must, either by force or steady change, give place to the collective and organized domination by the people, of their social life, through municipal administration and political change.

ECONOMIC QUESTIONS INVOLVED IN MOVEMENTS OF POPULATION.

Edinburgh Review, October to January.

THE increase or decrease of population by natural or artificial causes, and the distribution of mankind over different parts of the globe, are the dominant factors of the history and condition of the human race. The rise and fall of nations and of empires, the progress or decline of civilization, and the domination of men over the uncultivated parts of the earth, are all due to the waves of population, which are driven by various causes to new scenes of existence and new seats of power. These tidal movements of humanity have occurred again and again at many periods of the world's history, but with great irregularity. There have been times when the increase of population has been slow and its habits sedentary. There have been times when the whole human race seems to have been in motion, driven by some mysterious impulse to seek new lands to cultivate and new homes.

If the progress of population had been continuous from the remote periods of antiquity, it is evident that the numbers of mankind would be much greater than they are, and the globe would be already overstocked with human beings. Other causes, however, not less mysterious in their operation, have checked that progress. Many of the populous countries of antiquity have become depopulated and apparently unable to support life. It is uncertain whether, at the present moment, the population of the globe is greater than it was two or three thousand years ago. There is congestion in Europe, in India, and in China; there are innumerable tribes in Central Africa on whom even the slave-trade makes no perceptible impression. Yet the vast plains of Asia, which swarmed with men under the Assyrian, Babylonian, and Persian Empires, are deserted. The civilization of Europe is no longer threatened by the Eastern hordes, which swept over the Roman Empire in the earlier centuries of the Christian era. That prodigious migration, however, laid the foundation of the States of modern Europe.

Of the highest importance are the economic questions involved in these movements of population. The key to much of economic history is found in the progressive desires of mankind. The amount which can be consumed by any individual is limited, but there is no limit to its variety. This constant effort to attain to a greater and greater variety of objects of consumption has produced extraordinary effects on the world. It is the motive power, so to speak, which has brought into existence the division of labor. The savage, being comparatively indifferent to variety, is supplied with all he needs by his own labor and that of his family. The moment that the passion for variety seizes him, he becomes dependent upon others for his supplies, and civilization begins.

This division of labor is seen on the largest scale in the international trade of the present day. It is the gradual spread of population over the whole earth which has brought within the reach of the poorest laborer in England the great variety of products which he consumes. The tea which he drinks, the tobacco which he smokes, the sugar which he eats in so many forms, the cotton and the wool which he wears—all these are the results of the movements of peoples. Economists have laid it down that, in the absence of artificial restraints, capital and labor will find the place in which they can be most productively employed, and that place will be determined by the demand of mankind for the several products of the different parts of the earth's surface.

If the direction which the demand for commodities takes in a country is determined by the progressive nature of man's desires, its strength must be proportional to the number of its population—the quantity as well as the quality of desire must be taken into account. Malthus, in his great treatise, showed how closely the two are connected together. The satisfaction of a natural instinct would increase our numbers

to a fabulous extent, if it were not for an obstacle which nature interposes. A limit to the increase of population is set by the fact that the productive capacity of the earth is limited. The earth, from which ultimately all our wealth is derived, ceases after a time to give a proportionate return to increased labor and capital employed upon it. From this law of diminishing returns, it results that at a given point mankind is no longer able to raise a supply of food adequate to maintain the rate of increase.

Granting the assumption that men multiply as fast as they can (an assumption which Malthus verified by a vast mass of classified experience), and the law of diminishing returns, and the conclusion is beyond doubt. A time must come when population will press hardly on the means of subsistence, and its further growth will be prevented by a high rate of infant mortality, due to diseases which spring from insufficient nourishment. Such a result is often postponed by the action of such checks upon increase as war, pestilence, and famine; but the growth of civilization implies a weakening of all these, and thus hastens the arrival of a period when further increase is stopped by want of food, and the high death-rate mentioned above becomes chronic. The only hope which Malthus saw of avoiding this catastrophe lay in the growth of a desire for a greater and greater variety of objects—in a word, the quantity of desire would be limited by its quality.

The theory of Malthus was incontestably true as an explanation of the facts with which he had to deal. If the facts of modern life are different, a different explanation may be necessary. In short, there is very possibly room for a new inquirer to win new laurels, by forming and verifying a new hypothesis; and when he comes, the highest praise to which he will be able to lay claim, or which his contemporaries and posterity can award him, will be that he is a new Malthus.

PHASES OF ITALIAN LIFE.

Leisure Hour, London, December.

THE army is a sore point with the Italian people, whom it crushes by the cost it entails. The military recruiting takes away the wage-earning population for three years—*i. e.*, all men who have entered their twenty-first year. The social consequences of conscription are of various kinds. The military service leads to the desertion of the rural districts, modifying the customs of the people; on the other hand, the boor who enters the army acquires before leaving it some instruction and a little polish. Weighing one thing against another, the conscription is perhaps temporarily useful, and forms a powerful agent for the future formation of the Italian people, by making those from different regions acquainted with one another, and also by diffusing the correct spoken tongue. Students and professional men can serve their time under certain favorable conditions in one year, but they can never have absolute exemption from military service, a fact which bears very hardly upon their scientific training, often temporarily unfitting them, and in any case frequently proving a serious delay and interruption in their course of study and commencement of earning. The day can surely not be far distant when compulsory military service, the cause of notable weakness to all European States, will be abolished. A time may come when the people will no longer bear these heavy, useless, unchristian, and provocative burdens. When everything that can be said in favor of the system is said, it corresponds to several years of idleness on the part of half the nation, and in the best time of their lives, when they should be fitting themselves to become useful members of their country.

The huge military and administrative establishment has brought another evil upon Italy. This multitude of officers and employés acquire at the comparatively early age of fifty-two a right to a pension, and this represents a mass of living forces lying absolutely idle. Their life as public servants has robbed them of every idea of initiative, and they reënter the

national hive like to those bees of male sex who produce no honey, but would eat the whole store of the working bees did they not, as they prudently do, make a yearly sacrifice of them. Unfortunately, in the human hive such sacrifices for the sake of the common weal are not permitted, and hence they may eat the bread of idleness and drain the resources of their working fellows.

There is one noticeable point in Italy, and that is that no trace remains of the ancient feudal system. This was destroyed by the republics and the foreign conquerors, who hoped by this means to bring about concord; and when for the republics was substituted the government of the indigenous signori, so far from restoring feudalism, this extinguished its last spark. In Italy, therefore, no aristocracy exists in the political sense of the word. There are princes, dukes, marchesi, counts in plenty, but more than half of these have no right to the titles they bear, many of which are self-imposed. There are proud and humble titled men, poor and rich, some of ancient lineage and some of new creation, but they all have this in common, that they have no importance outside the drawing-room. The country has been given over for so many years to democracy that the democratic instincts run in the veins of all. The Court understands this, and acts on it by being affable to all men of all ranks. The handful of the old nobility that presents itself from time to time as candidates for public careers knows this too; hence they never vaunt their surnames, and sometimes they forget to put their titles to their manifestoes, preferring to use such professional dignities as they have acquired by study, as, for example, those of lawyer, doctor, and professor. The people know this, too, who have courteous and respectful manners to their social superiors, but demand also that they in their turn should treat them with respect, especially in those provinces where the historical republican life has been most intense—that is to say, in Tuscany and Liguria. Some vestige of the subjection of the poor to the rich is still to be found in Sardinia and Sicily; but, taken as a whole, Italy is as democratic as France, and the English customs are not understood here. This is one explanation why the English novel based on life in the upper classes is hardly read in Italy, and why it remains incomprehensible. Even Thackeray's masterpieces are only appreciated by a few, to say nothing of Benjamin Disraeli's later works, which are absolute Sanscrit to Italians. Such a social state of things naturally leads to easy social relations. The impoverished nobility, even while it preserves its historical pride, preserves it more in words than in deeds. At bottom it bends before the purse with the greatest calmness. *Fumer ses terres!* There is hardly a historical family that has not renovated its patrimony by marriage with foreign women who have brought to its coffers the magic pound or the almighty dollar.

THE WORLD'S FAIR AND THE DEATH-RATE OF 1893.

JAMES C. BAYLES, PH.D.

Engineering Magazine, New York, December.

WERE Chicago as perfect in its appointments as the dream-city of Hygieia, the fact would remain that an appalling mortality will attend the movement of population due to the Exposition, unless it is possible to educate the American people very quickly and very thoroughly in matters to which they habitually give little attention.

At no time are the conditions of transient residence in a city so abnormal and so generally uncomfortable for the transient visitor as during an international exhibition. It cannot be otherwise in Chicago. There will be food enough and probably beds enough. The provision in both cases is likely to exceed rather than fall below the average requirement for the Fair season. But anything approaching *comfort* will be had only at high cost, or as the result of prudent foresight. For a vast majority of visitors the former will be impossible.

the latter improbable. Those who have desirable accommodations to offer cannot afford to hold them subject to precarious occupation of chance comers for brief periods. For these there will be the temporary structures and extemporized boarding-houses which no municipal sanitary code would sanction, and no board of health tolerate under any other conditions, and the cheap restaurants where badly-cooked and generally inferior food is served. We need waste no time in suggesting how these evils may be prevented. They will exist because needed, for without them thousands would go hungry by day and sleepless by night. All that the city of Chicago or the Exposition management can do will be done. The evils from which the average visitor is likely to suffer will be due to causes for which he is chiefly responsible, and from which he cannot be protected without involving unwarrantable restriction of personal liberty.

Most of us remember our own experiences or those of our friends at Philadelphia in 1876. That these will be repeated in Chicago on a much larger scale cannot be doubted. A large percentage of transient visitors will be people who should stay quietly at home. They cannot afford to go in the only way in which it is possible to go comfortably and safely. Another large percentage will include those too old, too young, or too feeble from disease to incur without imminent risk of serious illness or death the fatigue and exposures which cannot be avoided by those who see the Exposition even superficially. Eliminate these two great classes of visitors who should stay at home, and the problem would be greatly simplified. But they cannot be eliminated. Not only will they suffer immediate and more or less permanent physical harm, but they will increase the care, anxiety, and fatigue of the stronger ones upon whom they depend. To see the Exposition will doubtless be a great privilege, and to enjoy it will warrant reasonable sacrifices; but to paraphrase the mediæval proverb, so that it shall read, "See Chicago and die," should not commend itself to so practical a people as ours. Those who should not go are, as the rule, the ones who will most want to go, and would feel most keenly the disappointment of being left behind. It will seem so easy to go, and so difficult to arrange to leave the unfit ones at home. When it is over, all concerned will be wiser, and family circles smaller.

That old people, feeble people, and children will suffer first, and from causes more directly traceable to the great pilgrimage, is in accordance with nature's laws. The fertile germ of typhoid fever will be planted in a thousand new centres of favorable development, and the aggregate mortality caused by it will be neither easy or pleasant to estimate. Every variety of diarrhœal disease may also be expected to prevail among returning visitors who have "seen the Fair." The causes will be excessive fatigue, imprudent eating and drinking, unaccustomed exposure to sudden changes in temperature, and specific infection. Contagious diseases, especially those of children, will be widely distributed. Deaths due to aggravation by exposure, fatigue, and personal imprudence, of preëxisting weaknesses or slow-developing chronic diseases, will help to swell the total. Finally, if we assume, as average experience warrants, that for every death we shall have five or more cases of serious illness which do not end fatally, the net results of the Exposition are likely to be very costly to the country.

Some suggestions as a basis on which intelligent people can construct rules for their guidance, are offered:

I. Determine whether you are physically able to see the Exposition, and can afford it.

II. Take with you none for whom you are responsible, without the approval of your physician.

III. If you go, make it your first business to secure wholesome and comfortable lodgings.

IV. Avoid excessive fatigue.

V. Eat regularly, lightly, and frequently, keeping strictly to plain and wholesome food.

VI. Drink moderately and carefully, avoiding unknown or unaccustomed beverages.

If reasonable people who go to Chicago would exercise while there the self-restraint and practical common sense displayed at home, we might dismiss all anxiety on their account.

EDUCATION, LITERATURE, ART.

THE FIVE L'S IN EDUCATION.

PROFESSOR SAMUEL HARRIS.

Andover Review, Boston, November.

THE object to be aimed at in education is the development of the person to the mastery of himself and of his resources, and to the realization of the highest possibilities of his being. In attaining this glorious end two lines of education are to be distinguished. The first aims to develop the person so as to realize the highest ideal of manhood or womanhood. The second is designed to instruct and train the person for the mastery of that line of business which is to be his special life-work. The former is the principal object of the schools up to, and including, the college. The latter is the specific object of professional schools, and of apprenticeship and training for a mechanical trade or any line of business. Both are essential. The former is the higher and more comprehensive aim; the latter more specific and subordinate; nevertheless, without it, the person, whatever his scholarship, and however wide his general knowledge, is helpless to take care of himself and accomplish the true work of his life.

Having thus considered the true idea and aim of education, I proceed to suggest some of the principles in accordance with which the methods of education in the schools must be determined. Education has advanced beyond the three R's of former times. I propose, instead, the five L's,—Life, Liberty, Light, Law, Love.

I. LIFE. Education is cultivating and directing the growth of living beings, as distinguished from mechanical construction. The majestic oaks, which some of us remember as gracing the hill-side across the river, are gone. If you would replace them you cannot do it by sending a carpenter to build new ones. You must plant acorns, or set out young oaks. When the acorn is planted, the soil lies heavy upon it, but cannot hold it down. By its own vital force it thrusts its shoot through the ground and grows into a tree, lifting its mighty mass against all the force of gravity, spreading wide its branches, and crowning itself with leaves. You can dig about it and dress it, you can prune it and direct its growth:

'Tis education forms the common mind

Just as the twig is bent the tree's inclined.

Because the child is a living being its education must proceed from within, by awakening its own powers into activity. It is not a mechanical pouring of knowledge in, as one pours water into a cistern, it is rather the opening of living springs within the child's own mind.

Since education is the cultivation of a living growth, repression and restriction, *pruning* and *tying*, cannot be primary and dominant in true methods of education. The primary aim must be to stimulate and nourish.

Every living organ requires nourishment and this it must not only receive but assimilate. True culture insures the assimilation of knowledge into life and growth, into character, skill, and power; it is assimilated in forming habits, acquiring the command of the faculties and facility and skill in using them, in strengthening the powers, and calling new powers into action, and awakening new susceptibilities and interests, in incorporating facts and principles, and all knowledge into the living tissues of the mind, so that without conscious and definite memory they enlighten, guide, and vivify the conduct, and live in the character.

True culture implies both sweetness and light. "The bee visits all the flowers of the field and garden, and, by a universal search, much study, true judgment, and distinction of things, brings home honey and wax, thus furnishing mankind with the two noblest things, sweetness and light." So says Dean Swift in his "Battle of the Books." This, too, is the aim of education, to enable a person to assimilate his knowledge, and

from all his studies and resources to bring home sweetness and light.

The analogy with the culture of living organisms may be carried further. There is analogy in the continuousness of reception from environment. It is the work of the educator to place the pupil under favorable conditions, in an environment conducive to his right development, to supply nourishment by direct instruction, protect from noxious influences, prune and direct his growth by discipline, and prepare him to discriminate intelligently between the good and the evil influences of the environment, and with right moral purpose to refuse the evil and choose the good.

II. LIBERTY. The educator must recognize the instinctive desire for liberty or freedom, as a legitimate impulse in human development of which he is to avail himself in education, but which requires judicious regulation and direction.

III. LIGHT. In order to develop a person so as to give free and full play to all his diversified powers and susceptibilities, and to insure their harmony and union in a larger unity, the first requisite is light, or intelligence. Knowledge is light. Reason is the eye by which we see. Then, in order to his right education and development, the person must use his rational powers to ascertain the truth and must submit his will to it as the light and guide of life.

IV. LAW. The second aspect of submission to reason is submission to law. Reason not only sees the light which is to guide us, and to disclose the path of wisdom, but also authoritatively commands us to walk in it. The conscience from the inmost depths of our being responds that we ought to walk in it, and fills us with self-reproach if we neglect to do so. It is self-evident that a rational being ought to act reasonably. In that consciousness of obligation expressed in the phrase, *I ought*, is the consciousness of subjection to law, incorporated into the very constitution of man as a rational being; and, because rational, therefore endued with free-will. Right education trains the person to bring his will and all the motive forces of his being into harmony with truth and subjection to law.

V. LOVE. Love is the final force which brings all the other forces into harmony with each other and with itself. In love is the union of righteousness and good-will. In love is the unity of duty and spontaneity, the firmness and inflexibility of duty in obedience to law, and the spontaneity and enthusiasm of love. In this union, in love of the two great moral forces, duty and spontaneity, the person attains his most complete freedom.

THE SCHOOL-READER IN EDUCATION.

GERHARD GRAN.

Samtiden, Bergen, No. 10.

THE national language plays a peculiar part in the school. If philosophy may be called the science of sciences, so language is the curriculum of curriculums. It must unite all and form them into a whole; it must put life into everything in the school; through it, rather than through special discipline, comes real culture.

How is this accomplished?

In our day, much is said about Pedagogy resting upon Psychology. Of course, it would be well if our educational efforts were based upon a correct knowledge of the child's soul, but Psychology is too far behind in development to be of much use, at any rate for schoolmen. The general psychic laws known to us do not apply to special cases, hence, they are of no practical value. Pedagogy is, and must remain for some time, an art rather than a science, because we must proceed by guesses and individual experiences.

This applies especially to training in the national language. Here, more than anywhere else, the teacher must possess a series of faculties which I can only call artistic. He must possess a true instinct, correct ear, developed tact, and ability

to enter into the child's soul, so that he can speak to it in its own language. A National Reader, the most important instrument for the teaching of the national language, must, therefore, be written by a man who is such an artist. Readers are too often mere anthologies, containing selections not adapted to the child's soul and comprehension. Hence, they do not ordinarily reach the child. I have often watched the children read and noted their inattentive looks. If I then have asked: "Do you think it tiresome?" they usually have answered in the affirmative. When I have told them that the lesson was not tiresome and have tried to read it to them as impressively as possible, I have carried them along with me for awhile, but finally lost their attention. But when I have laid the book aside, and told them the lesson in my own words, they have all listened attentively and remembered the lesson. This has taught me the necessity of making the Reader SPEAK rather than read.

Such a book Nordahl Rolfsen has recently made for the training of children in Norwegian. His book is printed speech, a phonograph, not only reproducing thought, but the living word, the voice and its inflexions. The author has seated himself upon the school bench, and talks to the children in their own voice and language. Rolfsen's book is a friend who understands and who is willing to answer all kinds of questions and who never tires. The special branches of learning abstract their subject from its relations to other subjects, and then treat it specially. But a linguistic Reader must do the opposite. It must show things in their connection, stimulate and nourish the child's inquisitiveness, and lay the foundation for a practical philosophy of life. To do that it must interest the child. Interest is the cogwheel which drives the child's spiritual machinery.

The best part of Rolfsen's book is the ethical division. We must rejoice that he has not chosen to give any of the hackneyed moral tales. He never tells how the good man is recompensed and the bad one punished, nor does he use those heavy moral lessons which may suit old sinners, but which distort the child's moral sense. The child is not to be taught "thou shalt not," but is to be encouraged to say "I will"; he is not to be loaded down with moral precepts, but lifted up in living, innocent love for the good. We must teach the children positively, and let them rejoice in the good, but not burden them with a knowledge of the false and evil.

HISTORY.

MARK REID.

Macmillan's Magazine, London, December.

TWO lectures on history have lately been delivered by two eminent men, Mr. Froude and Mr. Lecky. Mr. Froude spoke from the Chair of History, to which he has been called by the University of Oxford, Mr. Lecky spoke as president of the Birmingham and Midland Institute.

Between their ideas of history there does not seem to have been much radical difference. Mr. Lecky was indeed less outspoken than Mr. Froude. The former described the methods of the two opposing schools, the Epic and the Scientific, without committing himself to any direct advocacy of either. Mr. Froude, on the other hand, as a writer in *The Oxford Magazine* tersely puts it, "fired a sharp volley into the flank of the so-called scientific historian." He could not teach a philosophy of history, because he had none of his own. Theories shifted from generation to generation, and one ceased to believe in any of them. He knew nothing of, and cared nothing for, what were called laws of development, evolution or devolution, extension of constitutional privileges from reign to reign, to end in no one knew what. He saw in history a stage only on which the drama of humanity was played from age to age. History, like Shakespeare, must aim at revealing character, without seeking to enforce a moral. "The history of mankind," says Carlyle, "is the history of its great men." To find out these, clean the dirt from them and place them on their proper pedestals, is

the true function of the historian. He could not have a nobler one.

In one respect these two lectures are of a piece; they both suggest the same reflection. It is impossible to read them, and Mr. Lecky's especially, without recalling the Prince of Abyssinia's despairing cry to Imlac, "Enough! Thou hast convinced me that no human being can ever be a poet."

The study of history as recommended by Mr. Lecky, and, though not quite so categorically by Mr. Froude, is the study of a lifetime. One may regret that the ancient literatures of Greece and Rome do not fill so large a space as they did in the curriculum of the universities, though there need be no fear that they will ever cease to play their part in educating and humanizing the world; but their most thorough-paced advocate will not deny that a knowledge of history, and especially of the history of his own country, is good for man. Yet if it is to be studied on these lines, it is obvious that, when his three years' course is over, the student will carry away with him into the great world a knowledge of infinitesimally small portions and parcels of the past, and those, it may be, if all one hears of the methods of the scientific school be true, what Emerson, describing his own style, called "infinitely repellant particles."

If a knowledge of the history of his own country be useful to a man—as surely no one will deny that it is, even if he has no intention of assuming the office of an historian, or even of a lecturer on history—then it must clearly profit him more to have a general knowledge of "the long results of time" than to have amassed the materials out of which he may form a knowledge of one special period. Nor, indeed, is it possible to have mastered the knowledge of any particular epoch in history without at least a good general knowledge of what has gone before; and it is equally impossible to rightly understand it without, at least, a good general knowledge of what came after. Changes in human affairs, though they should merit the name of revolutions, do not spring ready-made, even from the brain of a Cæsar, a Luther, a Cromwell, or a Napoleon. The greatest man, even a Shakespeare, is but the child of his age. The budding young historians, who chatter so glibly about their "periods," are surely much in the position of architects who have made an exhaustive study of chimneys or staircases, but have neglected to acquaint themselves with the other properties of a house. The only house they will ever build will be such as Gray describes, full of

Rich windows that exclude the light,
And passages that lead to nothing.

Though the rivalry between the disciples of the two schools of history be as fierce as that between M. Jourdain's professors, is the difference between them really so great as they are sometimes pleased to suppose? No man would willingly be called dull, and I suspect that the scientific historian would gladly write in epic fashion, if he could. Both, we all assume to be as eager for facts as Mr. Gradgrind; and both, human nature, and especially historical human nature, being what it is, will inevitably, and more or less consciously, color the facts, or, let us say, arrange them, according to their views, theories, principles, prejudices, whims, fancies, whatever it pleases the critics to call them.

I suppose the world has not yet read the ideal historian, and is never likely to read him. When he is found he will be, as most good things are found, between the two extremes, between the plodding pedant on the one hand, and the dashing dramatist on the other. It is surely idle, however, to talk of the old school being repudiated and the new triumphant, because the latter happens for the moment to be in the ascendency in our universities. The world's verdict is not pronounced in the lecture-rooms of Oxford or Cambridge, and the world, we may be very sure, will continue to read those historians who can write the best books.

Our little systems have their day;
They have their day and cease to be.

While schoolmen wrangle over this method and that, over what the law may be and where to find the testimony, Gibbon and Macaulay will continue to be read with delight and profit by all who can understand good history and appreciate good literature.

A BLOW AT THE FREEDOM OF THE PRESS.

HANNIS TAYLOR.

North American Review, New York, December.

II.

NEVER until the passage of the Anti-Lottery Act, approved September 19, 1890, did Congress venture to assert that it possessed power to exclude newspapers and other publications from the mail by reason of their contents. That Act, designed to destroy the Louisiana Lottery Company, operates directly upon the publishers of all American newspapers who claim the right to print what they please, subject to the limitations which the First Amendment embodies.

Two publishers presented the constitutional validity of the Act for adjudication in the Supreme Court of the United States. The contention was made that the power originally vested in Congress to regulate the postal system of the country was afterwards expressly fettered and limited by the clause in the First Amendment which forbids Congress making any law "abridging the freedom of speech or of the press"; that the formula in an historic one whose settled meaning in both English and American precedents is that the *legislative* department can never consider or pass upon the morality or immorality, the legality or illegality, of anything that may be said or written by the citizen; that the character of all utterances, written or printed, is a question for juries only; that the attempt of Congress to adjudicate that all publications or other utterances touching the business of a lottery are *per se* immoral is a gross usurpation of judicial power.

This being the first case of the kind that had ever come into court, it was to be expected that an exposition would be made worthy of the subject and of the occasion. Vain expectation. The Chief Justice briefly announced that the Court held the Act constitutional because the question had been adjudicated in the case of *ex parte* Jackson (96 U. S., 732), a case which arose twelve years before the rights of the press in the mail were ever assailed, a case in which no one connected with the press appeared, and in which those rights were neither involved or represented.

In *ex parte* Jackson the only party before the Court was a person who had deposited in the mail "a circular letter concerning a lottery offering prizes," in violation of a statute forbidding the mailing of such a letter or circular. The only right involved in the Jackson case was the "freedom of speech" a right kindred to but not identified with the "freedom of the press." It is inexplicable that in this case the counsel utterly failed to present, or the Court to suggest, the one clear and historic ground upon which that right has ever depended. The short answer to the whole matter would have been that Congress could not exclude the circular in question from the mail, by virtue of its contents, because the sender had the right, under the First Amendment to have the legality or illegality of its contents passed upon by a jury before any penalty whatever could be imposed upon him. Without even considering the one simple question really involved in the case, the Court held that the political department of the Government could take the jury's place and make the adjudication. The Court further went entirely outside of the record in order to define what would be the rights of newspapers in the mail whenever a future statute should be passed forbidding their circulation through that channel.

Only once before the Jackson case had the question of the power of Congress to exclude publications from the mail by reason of their contents been discussed by the jurists and statesmen of the country. President Jackson appealed to Congress to pass a law to exclude from the mail inflammatory appeals calculated to excite the slaves to insurrection, and the matter was referred to a select committee of the Senate, of which Mr. Calhoun was chairman. After an exhaustive examination of the whole subject, and with every motive to reach

an opposite conclusion, Mr. Calhoun reported in the most emphatic terms that the First Amendment absolutely prohibited Congress from excluding any communication from the mail by reason of its contents.

Such was the lion which stood in the path of the Supreme Court in its undertaking to create the doctrine which was born in the *dictum* announced in *ex parte* Jackson. To sweep away at a stroke a conclusion in which Webster, Clay, and Calhoun had concurred was a serious undertaking, but the Court rose to the emergency. It discovered that these eminent jurists and statesmen had fallen into a fatal error as to a vital branch of the subject. This is the language:

But it is evident that they [the views of Calhoun, Webster, and Clay] were founded upon the assumption that it was competent for Congress to prohibit the transportation of newspapers and pamphlets over postal routes in any other way than by mail; and, of course, it would follow that if, with such a prohibition, the transportation by mail could also be forbidden, the circulation of the documents would be destroyed, and a fatal blow given to the freedom of the press. But we do not think that Congress possesses the power to prevent the transportation in other ways, as merchandise, of matter which it excludes from the mails.

The sole foundation for this notion is found in the language used by Mr. Calhoun. In his anxiety to emphasize the want of power in Congress to abridge the freedom of the press at all, Mr. Calhoun said, by way of antithesis, that if it were once conceded that Congress could exclude documents from the mail by reason of their contents, some extremist would claim next that Congress could declare all roads post-roads and then extend the exclusion to their transportation even in that manner. When the fragment from Mr. Calhoun's report* which the Court has quoted is taken with the context, it is obvious that the Court has read an affirmative where a negative is written. The misapprehension is clearly the result of a hasty reading of a long document.

It is clear that the judgment rendered in the freedom-of-the-press cases rests alone upon the *dictum* announced in *ex parte* Jackson; and that the only reason ever given for that *dictum* rests upon nothing more substantial than a palpable mistake as to an historical fact.

SCIENCE AND PHILOSOPHY.

CHIROGNOMY.

OTTO MORETUS.

Vom Fels zum Meer, Stuttgart, November.

III.

NATURALLY, the several types of hand characterized in preceding numbers are common to woman as well as to man. The female hand, however, has its own distinguishing characteristics; it is not so strong and firm as man's, as a rule, and some of the described types rarely present themselves.

The angular, the spatula-shaped, and the philosophic hand may be approximated to, but are rarely met with of pronounced type, while mixtures of the psychic and the artistic hand are very common. The thumb, as a rule, is smaller in woman than in man, indicating less force and resolution. Nevertheless, the thumb plays a very important part as an indication of female character. If, for example, the thumb is large, one may safely conclude that its fair possessor is more shrewd than tender-hearted, that reflection and intelligence dominate, and that affairs of the heart are deemed only of secondary importance.

A small thumb on a woman's hand is an indication that she is more devoted than sharp-witted; thinks a great deal more of her man, or of men in general, than of learning; and possesses feminine characteristics in a more marked degree than

* The report may be found in full in Niles's Register, Vol. XLIX., 408, 411.

her larger-thumbed sisters, and consequently exerts a greater influence and more fascination over man. Large-jointed fingers are very rare among women, but when they do occur, they may be accepted as vouchers for violent passions, hasty temper, and for a persistence and recklessness in pursuit of the object aimed at, which defies difficulties and scorns consequences. As a rule, the feminine hand is elastic, soft, flexible, and the typical characteristics less pronounced than in man. There are, nevertheless, exceptions to the rule, women being occasionally seen with as pronouncedly typical hands as men. These are, however, unusual phenomena, women of strong character, who, for good or for evil, will be sure to make their influence felt.

The following rules hold uniformly good in the interpretation of the female hand. Women whose terminal finger joints are square, have domestic tastes, and are capable of being wholly absorbed in the duties of wife and mother. If the hands are small and slender, the thumb small, the fingers fine and pointed, it indicates a disposition on the part of the possessor rather to enjoy the good things of life, than to make a drudge of herself. The woman with spatula-shaped fingers is not contented with the narrow sphere of domesticity, but seeks an outlet for her activity in the practical affairs of life. If the fingers are delicate, slightly pointed, and the thumb at the same time small, and the trunk extremely small and elastic, one may conclude with confidence that the possessor of such a hand has enthusiasm, heart, and soul, but no practical energy. The extreme type, however, is subject to innumerable shadings, resulting in wide variations of character. On the whole, it is more difficult to decipher the feminine than the masculine hand.

Nations, too, have their distinctive hand-types corresponding to the national character. While in France, the angular practical type persists even in the most beautiful hands, the spatula type in various admixtures is characteristic of Englishwomen, and of their fair sisters in North America, while among the women of South America the artistic form predominates in harmony with the national character. The same type is characteristic of the Negroes, who live for the pleasure of the passing moment, careless of what the morrow may bring. The psychic hand characterizes the dreamy, religious, ideal Hindoos, while in Germany, where a pronounced individualism is a marked feature of the race, almost every section displays its own characteristic mixed type.

Another branch of Chiromny is palmistry, or the determination of character by the lines, prominences, and depressions of the inside of the hand, but for reasons already given, we forbear from entering on this branch of the subject.

In the foregoing sketch, our object has been simply to awaken in the reader an interest in a long-neglected science, which, approached by scientific methods, promises to be a profitable as well as an attractive study. In a magazine article one can do no more than cover the ground in outline. For those who wish to study the subject systematically, there are works available in German, French, and English.

THE FLATTENING OF THE EARTH AT THE POLES.

PROFESSOR J. HOWARD GORE.

Journal of the Franklin Institute, Philadelphia, December.

THE attention of Huggens was first drawn to the subject of the figure of the earth by the variation in the length of the seconds pendulum in different latitudes, which was first announced as an observed fact when Picher returned in 1672 from Cayenne. It was quite natural that Huggens should take notice of everything related to pendulum behavior, as he was at that time busy with the application of the pendulum to the regulating of clocks. He immediately perceived that this phenomenon—the shortening of the seconds pendulum on approaching the equator—was caused by the centrifugal force at the earth's surface, which, increasing as the equator is

approached, lessens the power of gravity and retards the time of the pendulum's variation. It also occurred to him that if the earth were a perfect sphere, a plumb-line would not be at right angles to the sea, or to the surface of standing water, but would be deflected somewhat by the action of centrifugal force. Hence a light body in still water would not press perpendicularly upon the surface, and consequently could not be at rest, which is contrary to experience. Huggens, therefore, argued that the earth was not spherical, but protuberant at the equator, so that the terrestrial meridians might everywhere be perpendicular to the plumb-line. Here he ceased speculating, perhaps waiting for observations to in some way substantiate his views, nor did he proceed until Newton furnished the stimulus in the nature of a suggestion.

Newton determined the ratio of the two axes by conceiving two columns of fluid to extend from the center of the earth outward towards the surface; one to the equator, the other to one of the poles. Since these two columns were in equilibrium they would press upon one another with equal intensity, so that the ratio of their lengths would be found by comparing their weights. The weight of the equatorial column is equal to gravitation diminished by centrifugal force, while the polar column, unaffected by the earth's diurnal motion, had a weight dependent solely on the gravitation of its particles.

This centrifugal force of each equatorial particle depended upon its angular velocity and its distance from the center, but its gravitation, resulting from the combined attraction of the surrounding particles, was one of the problems first solved by Newton. The result of this discussion gave us the ratio of the polar to the equatorial axis, 229 to 230. This is usually stated $b : a :: 229 : 230$, and the ellipticity, which is the ratio of $a - b$ to a is $\frac{1}{230}$.

This was the needful suggestion for Huggens. He at once took up the problem, but rejecting the Newtonian principle of an attraction between the particles, he placed in the center of the mass a force attracting the particles according to the inverse square of the distances. Upon this hypothesis he proved that a homogeneous body of fluid revolving upon an axis will be in equilibrium when it has the figure of an oblate spheroid very little different from a sphere, the ellipticity being one-half of the ratio of centrifugal force to the gravity at the equator, or $\frac{1}{2} \times \frac{1}{230} = \frac{1}{460}$. He tried to verify his theory from actual experiences, so he took a soft globe of clay and attached it to an axis. This he caused to revolve very rapidly, when he observed that the ball became flattened at each end of the axis and enlarged at the middle.

He very cleverly concluded from this theory, that the water adjusts itself over the surface of the earth and that the fixed land must do the same—for if the land at the poles were exactly at the same distance from the centre of the earth that the equator is, the water of the seas in this latter region would be raised above the land. But since we find at the equator large areas of land, these, too, must have been thrown out under the action of centrifugal force, and for this to be possible, the earth was at one time in a fluid condition, becoming solid later in its life. Quite recently Professor Stokes has enunciated almost the same idea when he said that the fact that the waters of the earth are in equilibrium shows that at some time there must have been a bulging out of the land in the equatorial region. Newton saw in the flattening of Jupiter as reported by Cassini (1691) a proof by analogy of the oblate hypothesis.

The acceptance of a flattened earth was by no means instantaneous. Terrestrial measures were not harmonious, but their weight of evidence was on the other side, or towards an elongated earth. This caused a conflict—notable in the history of Geodesy, sending champions of the latter hypothesis to Peru and within the polar circle to bring back as the fruits of years of toil the lengths of an equatorial degree and of a polar degree. The evidence was on the unexpected side—the earth was flattened. However, the adherents did not at once relinquish the elongated theory, but computed and recomputed the tell-tale figures, and discussed and re-discussed the methods which yielded such unwelcome results.

EVOLUTION AND EXACT THOUGHT.

THE REVEREND JOHN GERARD.

The Month, London, December.

OUR modern philosophers, as is well known, feel themselves qualified to correct the erroneous impressions of bygone generations by reason of improved methods of argument. "Thought" they say "has become exact," "investigation deals with facts, not with assumption." This claim of the modern school to have revolutionized the science of argument is almost universal.

At the same time there are undoubtedly those trained according to older methods of thought, to whom this claim among all the mysteries attending on the evolution theory is by far the most mysterious, and whose main difficulty in accepting its tenets is their utter inability to grasp the processes of reasoning by which they are supposed to be established. To such it appears that in no respect is such reason so defective as in the utter confusion of its phraseology, and the fallacies which such confusion begets; and moreover that, apart from this, no attempt has yet been made to provide the system with a solid groundwork whereon it may ultimately rest; and without this, however harmoniously its parts may be put together, it must ever remain a mere castle in the air.

Let it be clearly understood that no denial is here intended of what are called the facts of evolution. That the progress of organic life on earth has been through a course of development from lower to higher forms, is certain. That this development has been wrought by natural instruments is most highly probable. But if that which has not been proved in any one instance should be clearly demonstrated of all, if it could be shown that every species now existing has been evolved from another, and that all species but the first have been evolved from it,—the point now under examination would be just where it is. Our affair is not with evolution as a fact, but with what is styled the evolution theory, which is a totally different thing. This theory presents itself not as a chronicle, but as a philosophy, not as giving us to know the course of things, but their causes likewise: it comes before us, not as a subsidiary system, dealing with one department of Nature, but as the great fundamental principle which eliminates from the universe all other forces and agents but its own. Were it satisfied with saying that one animal has come from another animal, and that environment or sexual selection has been the instrument of the metamorphosis, the world at large would feel but a feeble interest in its teachings. It is otherwise when it builds up a whole cosmogony with natural forces alone and tells mankind that they need take account of no others here or hereafter.

It is with this claim of "Evolution" to be a philosophy of causes that we are now dealing. There are, undoubtedly, many and serious points to be considered before we can accept the historical account it gives of the process through which Nature has reached its present position, but these we are not considering. Conceding the assumed order of evolution, where is the prime agent to which we must ascribe its production?

To begin with the matter of phraseology. If we ask in regard to the assumed evolution of one species from another, by what means this has been brought about, we are very commonly told that it has been by the operation of the law of Natural Selection. This explanation affords an excellent instance of what I mean, for when examined it appears to be a phrase, and a phrase only, and to explain nothing, while it has yet been at times almost universally accepted as the key which shall unlock all the secrets of Nature.

And next, as to the agent which is to do the necessary work before Natural Selection can begin. This we are told is the Law of Variation, which is supposed to furnish the proper objects for selection. Is it not obvious, however, that variation from one pattern does not, of and by itself, tend to pro-

duce another? It is not variation itself, but the determining force that rules it to which must be ascribed the result attained. It is not because a marksman misses a pigeon that he kills a crow, but because his gun was aimed at the crow.

Here, in fact, we find a prime example of a fallacy shrouding itself under confusion of phraseology. Doubtless variation is necessary to improvement; but it does not follow that variation is the agent. Purposive variation is one thing, purposeless variation quite another. The first is the method of the inventor, the second of the destroyer, and yet it is to this that Darwinians look as the power capable of producing all the "exquisite machinery" in nature.

To this, indeed, they are compelled. If there is a force directing successive modifications in one direction to the production of organs more and more elaborate and efficient, then must this force, and it alone, be credited with the results. The Law of Variation and Natural Selection affords no explanation of the production of new forces.

It is precisely on the claim to dispense with the necessity of any such directive force that Darwinism takes its stand, and it is in variation, altogether purposeless, that it professes to find a sufficient instrument. It is, for example, by a succession of "slight accidental variations in the required direction that Mr. Darwin himself explains the development of the eye, from the simple apparatus of an optic nerve, coated with pigment, and invested by transparent membrane to the complex organ of inimitable contrivances" which we now behold. What such an explanation really means it is worth while to inquire. We all know that the friction to which bodies at the bottom of a river are exposed inevitably changes their form—that is, makes them vary. If we were to throw in amongst the gravel ten thousand or ten million cubes of glass, is there any probability that any of them would be shaped into a lens fit to use in a telescope, such a lens as the variations wrought by an optician produce every day? Yet this is exactly what we are asked to believe, that a system of variation equally random has actually done in the eye, and might be counted upon to do.

And if it is inconceivable that one piece of glass should be ground by the method we have considered into a lens, what of the chances that two should be shaped so as to satisfy the conditions required respectively for eye-piece and object-glass? And what, then, of the supposition that the complex contrivances of the eye, cornea, iris, aqueous humor, crystalline lens, sclerotic, retina, and within this the subtle apparatus of its various subdivisions, have all simultaneously "varied," each into the form fitting it for coöperation with the others?

In truth, the law of evolution as we find it stated is absolutely at variance with the laws of Variation and Natural selection. If we believe that in the world of real life there is orderly succession, it is that we believe, despite our inconsistent theories and systems that there is some force at the bottom of all, not aimlessly producing change, like random currents of the air, but shaping for life, forms in which it can better and better dwell.

RESPONSIBILITY OF INEBRIETY.

T. L. WRIGHT, M.D.

Journal of Nervous and Mental Disease, New York, December.

DRUNKENNESS is a form of insanity, and is practically so recognized by the law; and "in insanity there can be no crime," says Judge Noah Davis. Insanity is not subject to law. When, therefore, a crime is committed by reason of drunkenness it is not strictly that identical crime that is the subject of inquiry and punishment, but it is the anterior and original act of getting drunk that is esteemed to be the actual crime. If a man gets drunk and commits no other offense he is not usually punished. But if he does commit some other offense he is held responsible, and punishable for putting himself in a drunken state. The rule of responsibility for inebri-

ates differs in civil from that in criminal cases. Our business is with the responsibility of inebriates for criminal acts.

"The law assumes that he who, while sane, puts himself voluntarily into a condition in which he knows he cannot control his actions must take the consequence of his acts, and his intention may be inferred."

The inquirer, on reading this plausible and rather fair rule of law, is hardly prepared for the very next thing that he will hear (or see), namely: "Drunkenness is no defense for crime." This is a non-sequitur. Yet it is heard from the bar, the bench, and the pulpit, and it rings and reverberates throughout the whole civilized world as though it contained all the wisdom applicable to inebriate crime, and settled, at once and forever, the whole subject.

What class of inebriates is it that most frequently violates the laws of the land—and particularly those laws that relate to crimes of violence? Clearly that class that drinks the most immoderately, the most irrationally, the dipsomaniacal class.

Dipsomania is a mental disease. The convulsive or spasmodic drinking of the dipsomaniac is only one of the traits of the malady—showing that the insanity, no longer latent, has become active and raging. Magnan says, "The alcoholic excitement with which an attack of dipsomania terminates, should not be confounded with dipsomania itself, as it is a complication, not a symptom of it." Trelat also says: "Dipsomaniacs are patients who become intoxicated whenever their attack comes on." Other writers of note adopt these propositions as substantially correct. But who is the dipsomaniac? Always he is of the neurotic constitution. He is in a state of hypnotic automatism much of the time, not only when intoxicated; but the strong presumption is, that he labors under the same disability, very often, indeed, at the moment when he begins to consume alcohol in order to become drunken. This is inconsistent with the idea of free will or rational volition.

Drunkenness is not always, if it is ever, a factor or a part of dipsomania, but may be a consequence of it. The dipsomaniac cannot be assumed to be "sane," and in drinking he does not "voluntarily" put himself in a condition in which he "knows" he cannot control himself. On the contrary, the dipsomaniac, being insane, cannot control himself when—and before—he begins his ungovernable movement of intoxication. His drinking is one of a series of causes tending towards crime—the first one of which was formed in an insane mind; and for the existence of which the inebriate mind is totally irresponsible.

In the neurotic constitution the condition called *trance* is not uncommon—and this is especially true in dipsomania. The hypnotic state is not recognized by its subject. He moves by *suggestion*, coming not only from the outside world, but also from memory and inward impulsion. He may suspect that he has suffered by afterward seeing the effects of his unnatural state. But if there are no perceptible effects, neither himself nor his friends may suspect that he has been under hypnotic influence.

In view of the facts of dipsomania, it seems unjust and untrue to declare that *drunkenness is no defense for crime*. In strict accordance with the legal maxim, already cited, dipsomania does, in all cases, present a good *prima facie* defense for criminality. The reasonable mind, the sober mind of the dipsomaniac, has nothing to do in deciding upon the probabilities of intoxication; for the intoxication of dipsomania is only one of a series of more or less insane movements, begun and carried on under the forceful suggestions of mental disease. As long as the insanity is latent, there is no drunkenness.

In order to excuse responsibility for inebriate crime, there must be a morbid incentive, a judgment incompetent to pass upon conduct intelligently, and a defective will. The crave for drink is, in the dipsomaniac, the outcome of disease, and of unmanageable nervous distress. It must be borne in mind that the question here is not of the actual commission of crime, but it relates to the voluntary establishing of the criminal propensity through the act of drinking.

Similar considerations apply to the character of criminal responsibility in the habitual drunkard.

RELIGIOUS.

THE FALLACIES OF IBN ISHAK.*

National Popular Review, Chicago, December.

THE September *Arena* contains a very interesting article entitled "The Future of Islam" from the pen of a talented Moslem—Ibn Ishak—educated in the Anglo-Vernacular school of British India. In the course of his paper he predicts that Islamism is the only remedy through which the social inconsistencies and dissoluteness that exist in Christian countries can be remedied.

In the following *Arena* we have a review of Ibn Ishak's paper—a calm philosophical dissertation upon the possibilities, future, and missionary work of Islamism, from the pen of the Rev. Thomas P. Hughes, D.D., remarkable for its candor, sound judgment, and clearly expressed ideas. Dr. Hughes does not believe that Islam will ever supplant Christianity, but looks upon Islam as a preparatory school, wherein, in time, pagans and barbarians may, in the end, be brought up to acknowledge the Christian religion.

There is about Islam a democratic simplicity that is not without attractions. Saracenic history is overflowing with examples. The Moslems have, as a rule, been humble, sober, and hospitable; with the bravery and impetuosity of the lion and the fierceness of the tiger, they at all times gave thanks to God for all success. They fought and conquered only in His name, and they—whether Caliph, general, or knight—were all on an equality with the meanest of the soldiers. The march of the Caliph Omar from his Arabian capital to Jerusalem, when that city fell into the power of the Saracen general, Amr, is, in its simplicity, unequalled; no great success, even such as followed the battle of Kadesia, where the whole Persian nation was overthrown, seemed at any time to make them vainglorious. They simply fought for Allah. To Him was due the victory. His was the glory. With such a people liberty, equality, fraternity stands for more than a mere sentiment, and it is idle to undertake to say and maintain that, in practice, the Moslems have not adhered more closely to the teaching of the Great Master than have His professed followers.

When the Arab chiefs met at the house of Mohammed's uncle, and took an oath before Allah to champion the oppressed, and to see that right and justice should prevail, and that justice should be done to all alike—regardless of tribe, position, power, or wealth—so long as one drop of water remained in the ocean, or, failing in which, that they would reimburse the injured from their own private means, it showed in these sons of the desert a sense of religious justice that exists only in the principles, but not in the practice, of highly organized religions. Mohammed did not then see that the Gospel of Peace was one thing, beautiful and grand in conception and theory, but that in practice it is inoperative. Look at the great professing and missionary British nation, and its inconsistent and contradictory opium-war, and there you have on a grand scale the actual difference that exists between the theory and practice of the Christian religion. It is certainly more pardonable to unsheath the sword in the cause of right, and to compel a people or a race to adopt a religion founded primarily on the Bible and the Gospels—even with the Koran as a subsequent foundation—than to employ fleets and a nation's armament to force another nation into demoralizing habits—habits that, unfortunately, in the shape of the opium-den are even now coming back upon inconsistent Christianity like a fearful retribution for its inconsistencies of practice.

The polygamy of the Mohammedan is something that theological Christianity cannot countenance. Remove polygamy from Mohammedanism, and it and the Christian creed could

* See also THE LITERARY DIGEST, Vol. V., No. 8, p. 211; and Vol. VI., No. 1, p. 15.

travel side by side in peace. Dr. Hughes, in his very able paper, in speaking of this branch of contention, remarks that "it would be well for modern missions if those evangelists who carry in their hands the Biblical accounts of Lot, Jacob, David, and Solomon, as an inspired record, would avoid this objectionable and unsavory line of controversy." Inconsistently enough, as Dr. Hughes remarks, this is precisely that which the Christian missionaries at once proceed to attack in Islam. We must not overlook the fact that the social evil does not exist in Mohammedan lands, and that in our country it was the boast of the Latter-Day Saints that Salt Lake City, while under their religion, was free from that blot of Christian civilization.

The great illegitimate rate of Europe, with the infanticides daily committed, the thousands upon thousands of fatherless children, outcasts from society, are all greater puzzles to the Moslem than they are to us, we having become familiarized to their existence.

Ibn Ishak looks upon the religion of Islam as the pilot whose mission it will be to lead the Gentile world out of this slough of corruption and social derangement. His views of the social difficulty under which our people are unfortunately laboring, are in the main, too true, but erroneously he ascribes *all* the evils to the failure and inefficiency of the Christian religion which they profess. In part he is correct. We must admit that Druidical Europe, before it was perverted by Roman Paganism, was more honest, chaste, and moral than Christian Europe.

What are we to say to a Moslem that takes us to task? The Rev. Dr. Hughes does not answer Ibn Ishak. Ibn Ishak simply says, You Christians have such and such moral blotches that do not exist in Islam.

Is it a sufficient answer to say that Christianity has nothing to do with it? Is it not better to tell him that Christianity is operative only where it is authoritative? Is it not better to tell him that one cause of the failure of Christianity to obtain a better social condition is due to the fact that most reformed creeds have neglected to take the same view of man that the Hebrew, Roman Catholic, and Mohammedan religions have taken of him—that the social and moral laws must be made a part of the religion from which they should never have been separated?

Can Islam do more than Christianity has done for the Gentile? This is the question suggested by reading Ibn Ishak. He answers it in the *affirmative*. We must, after due reflection, answer it in the negative. The Hebrew, the Christian, and the Mohammedan religions were all of Semitic origin and were more particularly adapted for the climate in which, and the people among which, they originated. Mohammedanism could never have obtained a footing in Europe. Mohammed lived to see his religion adopted by all the nations of his race, and by foreign nations also; while Christianity struggled for centuries to convert Gentile Europe, and has hardly succeeded even now. And if this is true of a tempered Hebraic religion, of a religion adapted to meet the needs of European nations, how much more is it the case of a purely Oriental religion utterly unsuited in its requirements to the Gentile constitution and temperament.

THE BRAHMO SOMAJ.

PROTAP CHUNDER MOZOOMDAR.

New World, Boston, December.

THE Brahmo Somaj was founded on a very unpretentious basis. Two-thirds of it formed a protest against the polytheistic creed prevailing round about, and one-third of it only was a simple monotheism, a mere mustard-seed of affirmative faith, of weekly worship of the One without a second. Rajah Ram Mohem Roy, at an ill-lighted house on a dusty thoroughfare at Jorasanko in Calcutta, met a handful of land-owning Bengali millionaires, with flowing robes, voluminous turbans, and Oriental perfumes. A few Vedic verses were chanted, a few improvised hymns sung, and then the congregation dispersed. Apparently there was not much promise or potency of life in a movement of this kind. The orthodox ridiculed; the Christian missionaries looked down with contempt; the masses took no notice. Sixty-one years have

passed, storms have beaten, floods have risen; and, after passing through various fortunes, we still stand here to-day. It cannot be said that we have steadily pushed forward; it cannot be said that we have always presented an edifying example; but it can be said that we have survived our trials, and that we look forward in the enthusiasm of hope and faith. We are a new society, a new Church; our households are new, our relations to our countrymen and to their religions are novel; our moral aspirations are not those of old; we deal with our government in a newness of spirit. On most matters our position is singular. All this newness of life has arisen from simple faith in the Spirit-God, spontaneous worship and unconstrained love of our fellow-men.

Perhaps many in America are aware that the Brahmo Somaj is now divided into sections whose mutual relations are not most cordial. Wherever there is a break of this kind, it gives a wrench to the pleasant understandings of life. But, in the long run, things accommodate themselves to their surroundings, and we find a purpose where there was nothing but darkness before. Twenty-five years ago, our first separation was unpleasant enough, but the Brahmo Somaj would never have become what it is now except for that lamented rupture. Thirteen years ago the second separation took place; but, now that all the facts are before us, we can see that here, too, the cloud has a silver lining. The three Somajes, with their corresponding societies in the Provinces, stand on well-defined lines, and if they faithfully and steadily proceed on these lines, they will not only do important work, but be a source of strength to each other. The disagreeable effects of personal disunion are wearing away; possible and actual grounds of coöperation are appearing; mutual respect and sympathy are growing; and the reunion, attempted a little while ago, must some day become an accomplished fact. I have no doubt that our friends in Europe and America will look upon such a reconciliation as a new departure for the world-wide cause of theism. The Adi Brahmo Somaj is the original Church from which we seceded in 1865. It is still presided over by the venerable Devendea Nath Tagore, the direct successor and disciple of Rajah Ram Mohem Roy, our Patriarch and Maharshi (great sage). Under him the Adi Brahmo Somaj has always retained a national Hindu spirit, in agreeable contrast with the semi-Anglicized radicalism which we younger men have imbibed.

With the Brahmo Somaj of India, the Church of the New Dispensation, of which Keshub Chunder Sen was the leader, I have such close relations that I would rather not say much about it. We are not in a prosperous condition just now, but our leaders and elders are the most prominent men in the Brahmo Somaj. The Sadharan Brahmo Somaj is the youngest. The future of the Brahmo Somaj cause lies very much in their hands. As their experience increases and their spirits sober down, there will be less and less cause for criticism. Even now they represent the energy, activity, and public spirit for which the Brahmo Somaj has always been distinguished. May the guidance of the Spirit of God rest with them! If all the piety, purity, and culture in the three Brahmo Somajes could be combined to serve the common cause, or any large common interest, it would be a tremendous moral force. For no other Indian community can count among its ranks men and women with the education, the refinement, the spirit, courage, and experience possessed by the members of the various Brahmo Somajes. There are differences among them, but there is ground on which a very real and very wide union could be effected.

The theology of the Brahmo Somaj is of the simplest kind. During the last quarter of a century there has been a vast outpouring of the speculations and ideas of religious thinkers into this country. The orthodox and the heterodox of Christendom have exploited India. From Cardinal Newman to Theodore Parker every one has tried to do his best for us. As Indian jute and cotton are exported to Europe to come back to us in

fine fabrics of greater value, so the raw material of Hindu theology has gone to Germany and France, and come back to us manufactured into new systems. Members of the Brahmo Somaj have more or less sympathy with all these forms, but the process of assimilation is a slow one. We stand on our old basis of simple theism, with the universal doctrine of the Fatherhood of God and the brotherhood of man, and around this basis, affirmative ideas are slowly crystallizing. Our movement is fluid and formative. While other systems are breaking down, the Theistic Church is slowly building up. We aim after truth, and are hampered by no fetters in our search for it.

AGGRESSIVE CHRISTIANITY IN INDIA.

THE REVEREND G. F. PENTECOST, D.D.

Our Day, Boston, December.

THE particular object that carried me to India was that I might preach the Gospel—the same gospel, and by the same methods that, as an evangelist, I had used at home. I had come to know that there were perhaps accessible a million educated, English-speaking Indian gentlemen. There are English colleges over all the land, and the aspiration of every young Indian, especially the Brahmin, is to receive an English education. How sensitive they are on this point, I will illustrate. I was told that it would be impossible to hold a student-class of Brahmins throughout a whole discourse—that they would slip out by twos and threes, and that, beginning with an audience of five hundred I would be fortunate if I held fifty to the close. Well, the congregation began to go out as predicted and I tried my little experiment. “I find,” I said, “that some of the gentlemen here do not understand English. I sympathize with them greatly because I know that it must be very tedious to sit and listen to an address that they do not understand. Therefore I will pause that those who do not understand English may retire.” There were probably fifty men on their feet as I said these words and they sat down as if they had been shot. They would rather sit and listen to me an hour and a half than have it appear that they did not understand English. You could not have pulled them out with a derrick.

I preached in Calcutta every night for eight weeks to congregations of educated, English-speaking natives, nine-tenths of them Brahmins. I have seen some Brahmins defying all precedent, braving all reproach, stand boldly on their feet in the presence of five hundred of their fellows, asking that the Christian God might have mercy upon them. I have some seventy cards in my possession signed by Brahmins, indicating their desire to be Christians, only they were not yet prepared to make their confession openly. They say “Be patient with us; we have insuperable difficulties to overcome.” You and I do not know what it means to forsake father, and mother, and houses, and lands, and wives, and brothers, and sisters, and not only be hurled out of our own community, but cast into the very mud and mire of society, and to throw back upon those we love best all the reproach of our disgrace. That is what these converts to Christianity have to face, God help them and pity them!

In the city of Lucknow, after preaching for three weeks to the educated Brahmins in that city, I proposed to them that they should hold a series of meetings, and that, if they liked, they might traverse my preaching. They agreed to do so if I would attend. I said I would, and they selected five men eminent for knowledge and for skill in debate. There were one magistrate, two barristers, and a judge, and fifteen hundred natives assembled in the hall to listen. The first speaker was a Brahmin pundit of some reputation, whose task was to overthrow my contention that the fatherhood of God and the brotherhood of man, which they constantly teach as the substance of their faith, was not found in the Brahminical scriptures, but was a plagiarism from the New Testament. After a discourse of fifteen minutes, the chairman said his texts were irrelevant, and that he had better bring his address to a close.

After that one of the barristers arose and made a very ingenious address in which he extolled a great many of the Christian doctrines which unconsciously they have taken as their own, and repudiated idolatry which, he said, no true Hindoo ever did believe in. It was a mere excrescence upon Hindooism, and not of its essence. He gave us a good Unitarian address on morals. Then followed another speaker who said he was ashamed of the speaker who had preceded him for so outrageously misrepresenting Hindooism; and he spent his twenty-five minutes in attacking him. The next speaker said in substance, that he was sorry he had lived to see the time when, standing on the platform with representative Hindoos, there was not one man who appeared to know what Hindooism was. The five speakers were literally at each other's throats during the whole meeting, until the grave old Brahmin who presided said he thought it was time to close the meeting, and he would ask his friend, Dr. Pentecost, to make the closing address. Well, I stood up and thanked the gentlemen for their addresses, and told them that if I were going to stay another twelve months I would like these five men to go with me as assistant evangelists.

You cannot find one man who is consistent with another in expounding Hindooism to-day. They have been so permeated with Christianity that they do not know what they believe, and they are held only by two things: The remnants of a dominant superstition and their social status.

MISCELLANEOUS.

OCCULTISM IN PARIS.

NAPOLEON NEY.*

Arena, Boston, December.

PARIS holds an unexplored world—a world which is difficult to recognize, because it is hidden and secret. It purposely remains in shadow and mystery, surrounding itself with secret practices and silent adepts. It is the world of Hermitism, the world of the marvelous, which, at the close of the nineteenth century, in the midst of our age of scepticism, plays a part the importance of which cannot be imagined.

Paris is the most active centre of the world. We live in the midst of the occult. It is everywhere.

II.

This is the story of how I came to know the occult in Paris, how I became associated in the movement, how I became an adept:

A few years ago, I was dining at a friend's, at the side of an elegant young woman, whose husband's name was familiar to the industrial world. After some small talk with my handsome neighbor, the conversation chanced to turn upon more serious subjects.

The name of M. Le Play being mentioned, to my great surprise, Madame X. showed herself quite familiar with the writings of the author of the *Paix Sociale*. She smilingly told me that M. Le Play had, in spite of his science, considered but one side of the question, and further exclaimed: "What wonderful results this great thinker might have obtained had he applied his powers to occult science, which gives the best solution to these important problems."

My curiosity was excited, and I pressed the lady with questions. Finally, she said, "If this subject really interests you, talk to my husband about it after dinner."

In the smoking-room I repeated to M. X. his wife's words. With great good nature he furnished me with information which was listened to by those who were conversing with us. I learned some surprising facts:

Paris is the focus of an occult agitation, participated in by thousands of adepts, belonging principally to the intellectual

classes. They are in relation with the occult sympathizers scattered over the whole earth, whose numbers pass beyond millions, without distinction of religion or race, and all pursuing the same end, a high philosophy. The adherents, the adepts, the initiated, the "magi," as they are called, according to their degree of instruction, form in Paris numerous sections, bearing different names, but having the same doctrines and tending to the same ends.

These societies have special places of meeting. They have oral and written means of propaganda; journals, reviews, and lectures where the doctrines are taught, where is conferred the initiation to the different degrees. In their secret meetings the adepts, cabalists, spiritualists, theosophists, produce phenomena which the ancients would have called prodigies or miracles.

Without speaking of the experiments of seeing at a distance, of suggestion during sleep and during waking hours, of magnetic or hypnotic facts which begin to be accepted by public opinion and official science, the initiated Parisian sees realized, in addition to the spiritistic phenomena, the prodigies which until now have been the appanage of the fakirs and science of India. All these things Dr. Gibier (the former assistant of the illustrious Pasteur), now residing in New York, has excellently named for France "Occidental Fakirism."

Direct communications between adepts separated by great distances, the transportation of heavy objects through space, letters passing in a few moments from Moscow to Paris, flowers, covered with dew, produced in a closed room, the rapid germination of roots placed in the earth in the presence of spectators, and which in less than an hour, attain, under the influence of magnetic passes, their entire growth, producing fragrant flowers; levitation (suspension in the air without support); double personality; apparition and materialization of the astral body—these are some of the experiments which have been made many times in Paris, and which have within a few months been repeated in part by M. Pelletier.

All these experiments are realized by the utilization of natural forces alone, of which as yet man has but little control, and which Colonel de Rochas, the learned director of the Polytechnic school in Paris, has so justly called the "undefined forces."

Dr. Crookes, of the Royal Society of London, a correspondent of the French Institute, reports double personality in the case of Miss Florence Cook, a young, fair, plump woman, who materialized a slender, blonde phantom, who during several months appeared to Dr. Crookes and his friends in his chemical laboratory, near Miss Cook, who was sleeping. The most determined efforts were made to prevent cheating. Electric currents of high tension formed a closed circuit around the observers; balances, dynamometres, and photographic registering apparatus controlled the results. The phantom rose, walked, talked to the assistants, gave them her hand, related her past life, permitted herself to be photographed, etc.

Eight days after my conversation with M. X., I received a card for the next "open meeting" of the Independent Group for Esoteric Study. I attended this and the following meetings, and was soon admitted to the closed meetings. Little by little I perfected my knowledge and penetrated farther into the different inner circles where occult instruction was given.

(Concluded next week.)

COLUMBUS NOT BORN AT SAVONA.

Revue Historique, Paris, November-December.

THE disputed question as to where Christopher Columbus was born is simplified by positive testimony that he was not born at one of the places which claim the honor of being his birthplace.

A little book,* published this year at Madrid, has given rise to much comment. It claims that the great navigator was born at Savona, and bases its claim upon an official declaration made in 1531 by Christopher Columbus, grandson of the Discoverer. In this declaration the grandfather, it is affirmed, was born at "Savona, which is a town near Genoa."

The allegation was made in the course of a series of documents. * *La Patria de Colon*, por D. Francisco R. de Uhagon, Ministro del Tribunal. 8vo, pp. 69. Madrid. 1892.

* Translated from the author's manuscript by Mrs. Rose Harrington.

ments, prepared for the appointment of the grandson to the order of Saint Jago, and is supported by an analogous declaration by Diego Mendez, who lived with the famous navigator during the last years of his life. These two declarations are not supported by any documentary proof, and they are contradicted by authentic acts made by notaries of Savona.

The presence of Domenico Colombo, the father of the great Christopher, at Savona is mentioned for the first time in the notarial records of that town on March 2d, 1470. At that date the Discoverer was from nineteen to twenty-three years old.

We know that this is the first mention of the presence of Domenico Colombo at Savona, because other notarial documents mention him as domiciled at Genoa and working there at his trade of weaver, continuously from the 1st of April, 1439, to the 28th of November, 1470. If on the second of March of that year Domenico was found at Savona, it was because he went there to start a weaving-shop of his own, after having left the shop of Ponticello at Genoa. We find him established at Savona, with his wife and several of his children, from 1470 to 1484, but never before.

On March 2, 1470, the notary, Giovanni Gallo, wrote about his new client in these words: *Dominicus de Colombo civis Januæ*. On the 25th of October following, Gallo still calls him: "*de Janua*" (of Genoa). On September 10, 1471, Domenico, having acquired a legal domicile there, is styled *habitor Saonæ* (an inhabitant of Savona). On June 14, 1473, and August 19, 1474, he is still designated in the same way, with an addition that he was originally from Genoa. It was not until January 23, 1477, that the Savonese records call Domenico *civis et habitator Saonæ* (a citizen and inhabitant of Savona), because he had then become proprietor of some land at Savona. In a word, five different notaries of that town, in as many different instruments, and at an interval of one or more years from each other, declare that Domenico Colombo was not their fellow-townsmen, but a citizen of Genoa, dwelling at Savona.

Finally, a notarial act, naming the witnesses present at the execution of a will at Savona, on March 20, 1472, mentions Christopher Columbus, styling him, not *a worker in wool of Savona*, but, on the contrary, *a worker in wool of Genoa*. Certainly, all these notaries ought to have known something about the nationality of their client.

If Christopher Columbus was born at Savona, his mother must have gone from Genoa to Savona for the express purpose of giving birth to her son at the latter place. We have a right to demand some reasons, however slight, for such a step on the part of the wife of Domenico; but not a ghost of a reason is given.

Moreover, it is very difficult to admit that the Christopher, who made the declaration in 1535, who never knew his grandfather, and was but a little boy when his own father died, was better informed on this subject than the Discoverer himself and his son Ferdinand, who was his father's first biographer.

If it be asked what was the object of Christopher, the grandson, in declaring that his grandfather was born at Savona, we are reduced to hypotheses. The grandson desired to have it thought that he came from a much higher source than the son of a weaver. This family pride was shared by the Discoverer's son Ferdinand, who did not hesitate to affirm that his father was connected with the admirals, surnamed Colombo, famous in the fifteenth century for their naval victories. Ferdinand was ignorant that these admirals were Frenchmen. Galindez de Carvajal wrote, in the time of the Catholic Kings, some "Annals" in which he spoke of the Discoverer as a native of Savona. This statement of Carvajal may be explained in this way. During his youth a French admiral, named William de Cazeneuve, in the service of Louis XI. spread terror along the coasts of the Mediterranean. He was known to his enemies by the appellation Colombo. We know by the dispatches of Gregorio Lomellino of February 11, 1477, that at Lisbon at that time, it was supposed that

this Colombo came from Savona. According to Ferdinand, his father pretended to be of the family of this admiral and to have fought under his orders. Carvajal, who knew the great Genoese at the Court of Spain, could have heard him make this boast about his family. It was but a short step between making the Discoverer of a Savonese family and making his birthplace Savona.

Columbus named one of the islands he discovered in 1493 Savona. This is explained by Michele de Cuneo, who was on board the caraval of Columbus, and who says in a letter to his fellow-townsmen Girolamo Annari, "We discovered a very beautiful island which I was the first to perceive. For this reason, and on account of his regard for me, the admiral named the island Savona."

Everything goes to confirm the declaration of the great Christopher in his will: "From the city of Genoa I came, and there I was born."

LUNG GYMNASTICS.

THEA SEELMANN.

Folksbladet, Christiania, November.

MAN does not live by bread alone. The food we eat would not afford nourishment if we did not breathe. Air is free to us all, but it were better if the over-civilized people of our age had to pay for it, then they would value it. Air is one of our principal nourishments; it is to the lungs what food is to the stomach. Its importance may be judged from the fact that a healthy human being requires 300 litres of air per hour. The lungs consist of eighteen hundred million lung cells, which, if they were spread out, would cover 200 square metres. This proves the usefulness of the lungs. We must breathe, and if we do not instinctively understand how to do it properly, we should learn. Hence, lung gymnastics.

But few breathe properly. Look at the children over their lessons, or the accountant over his books. Can you hear them breathe? Can you see them breathe? Nay, they do it so feebly that it does not affect their position or countenance. To breathe correctly is an art, and must be learned, though Nature ought to have given everybody the faculty.

In the first place it is wrong to draw the breath through the mouth. The nose is the natural avenue to the lungs. In the nose are provided cavities in which the air is warmed before it comes to the lungs. The nose also contains excretions which absorb the impurities of the air. We all commit a great fault by not breathing with force. To understand what a true forceful breath is, bare the breast and look into your glass. The ordinary breathing scarcely moves the chest; but hold the breath for an instant before it is blown out, and you will see the chest move. This is right. We must breathe so forcefully that the chest moves up and down, or visibly expands and contracts. "Artificial" breathing consists in forcing the air in and out of the lungs so strongly that the chest visibly expands and contracts. To learn to practice that, it is well in the beginning to stand up straight, against a wall, for instance, placing the heels together, resting the arms (which ought to be bent) upon the hips; then push the chest forward, while the abdomen is retracted so much that the weight of the person falls upon the foremost part of the feet. After having come into this position, close the mouth and draw in the air slowly and blow it out as slowly. After a long or deep breath one ought to hold that breath for an instant before it is blown out again. This is lung gymnastics and the rationale of it is that only thus are gases fully controlled. By holding the breath the air comes to act on the whole surface of the blood, nourishing it, and removing the impure gases. The lungs must be perfectly emptied before being refilled, and that can only be done by forceful breathing.

When we make these experiments, the body must not be tied down by close-fitting garments, bonds, or an overloaded stomach. The best time is in the morning and before meals. The exercises should always be taken in free, fresh, and pure air or at least before an open window. Five minutes' exercise every day will do wonders for a healthy person. We must not expect miracles for unhealthy persons from lung gymnastics. We ought to practice before we get sick. Sometimes the practice would prevent the sickness. At any rate, it will prolong life.

Books.

THE LIFE OF THOMAS PAINE; with a History of His Literary, Political, and Religious Career in America, France, and England. By Moncure Daniel Conway. To Which Is Added a Sketch of Paine by William Cobbett, Hitherto Unpublished. 8vo, 2 Vols., pp. 380, 429. New York: G. P. Putnam's Sons. 1892.

[Very few historic characters, if we may trust Mr. Conway, have needed more, or been more worthy of, a vindication and a vindicator than Thomas Paine. For nearly a century his name has been a synonym for irreligion, and his moral character has been aspersed. His services to the United States have been forgotten. There has grown up about Paine, what his present biographer designates as a "mythology," of which learned historians have been the victim. This book is the result of the studies of some years. Mr. Conway appears to have read and thoroughly weighed all the publications by and about Paine, of which there are 327 in the British Museum. He has diligently sought light wherever he thought it could be found. He has traced and visited all the houses yet standing in England, France, and the United States, in which Paine resided. The biographer gives his readers ample opportunity for forming their own judgment as to Paine, by reprinting an abundance of original documents. There is a fair Index and, as a frontispiece to Volume I., a portrait of Paine at the age of sixty-seven, showing a very refined and winning countenance. Here are some of the conclusions to which Mr. Conway has come, and which he considers entirely proved by the testimony he has adduced.]

PAINE came to this country in 1777, by the advice of Benjamin Franklin, and with a letter of introduction from him. This letter made Paine acquainted with persons who were useful to him. He was then in his thirty-ninth year. At the end of January, 1775, was started the *Pennsylvania Magazine or American Museum*. With this periodical Paine became connected in its second number. For eighteen months he edited it, and "probably there never was an equal amount of good literary work done on a salary of fifty pounds a year."

The *Pennsylvania Magazine*, in the time that Paine edited it, was a seed-bag, from which the sower scattered the seeds of great reforms, ripening with the progress of civilization. Through the more popular press he sowed also. Events selected his seeds of American Independence, of republican equality, freedom from royal, ecclesiastical, and hereditary privilege, for a swifter and more imposing harvest; but the whole circle of human ideas and principles was recognized by this lone, wayfaring man. The first to urge extension of the principles of independence to the enslaved negro; the first to arraign monarchy, and to point out the danger of its survival in the Presidency; the first to propose articles of a more thorough nationality to the new-born States; the first to advocate international arbitration; the first to expose the absurdity and criminality of duelling; the first to suggest more rational ideas of marriage and divorce; the first to advocate national and international copyright; the first to plead for the animals; the first to demand justice for woman; what brilliants would our modern reformers have contributed to a coronet for that man's brow had he not persistently worshipped the God of his fathers after the way that theologians call heresy!

In May, 1775, George Washington, on his way to Congress, met the Reverend Jonathan Boucher, in the middle of the Potomac; while their boats paused, the clergymen warned his friend that the path on which he was entering might lead to separation from England. "If you ever hear of my joining in any such measure," said Washington, "you have my leave to set me down for everything wicked." At the beginning of 1776, Paine published his pamphlet "Common Sense." A copy of it reached Washington soon after tidings that Norfolk, Virginia, had been burned (Jan. 1st) by Lord Dunmore, as Falmouth (now Portland), Maine, had been Oct. 17, 1775, by ships under Admiral Graves. On Jan. 31, the General wrote to Joseph Reed: "A few more such flaming arguments as were exhibited at Falmouth and Norfolk, added to the sound doctrine and unanswerable reasoning contained in the pamphlet 'Common Sense,' will not leave numbers at a loss to decide upon the propriety of separation."

Just before Washington crossed the Delaware at that gloomy Christmas of 1776, Paine published his first "Crisis," which was read immediately before the battle of Trenton to Washington's half-clad, disheartened soldiers gathered in groups. The opening words of the pamphlet alone were a victory. "These are the hours that try men's souls." Of utterances by the pen none have achieved such vast results as Paine's "Common Sense" and his first "Crisis."

Paine returned to England in 1787, with the high respect of all the great leaders in the American Revolution, in order to see his aged

parents. His father died before his arrival, but he remained with his mother until her death a few years afterwards. While he was living in England, in 1790, appeared Burke's "Reflections on the Revolution in France." This production of Burke, Paine demolished in his "Rights of Man." Paine's real design, however, was not so much to demolish Burke, as to write a Constitution for the British Nation, which Paine declared had no Constitution. To-day the student of political history may find in Burke's pamphlet the fossilized, and in Paine's (potentially) the living, Constitution of Great Britain.

Upon his mother's death Paine went to France, and there took part in the French Revolution. The National Assembly, in 1792, conferred on Paine and others the title of French citizen, and he became a member of the Convention. Here his voice was always for moderation, but few listened to him. At last, in 1793, when his friends were falling as fast as the guillotine could cut their heads off, and he himself was daily expecting the same fate, he wrote and had translated into French his "Age of Reason." He gave, in a letter to Samuel Adams, his reasons for writing the work. "The people of France were rushing headlong into atheism, and I had the work translated into their own language to stop them in that career, and fix them in the first article of every man's creed, who has any creed at all—I believe in God."

Paine was cast into a French prison by the influence of Gouverneur Morris, United States Minister at Paris, and there he lingered for more than ten months. What grieved Paine most was that Washington, who was then President, never held out even a little finger for his release. How keenly Paine felt this conduct of the Chief is shown in a terrible epigram by Paine, which was not published until after his death. "Advice to the statuary who is to execute the statue of Washington:

"Take from the mine the coldest, hardest stone.
It needs no fashion: it is Washington.
But if you chisel, let the stroke be rude,
And on his heart engrave—Ingratitude."

Paine, above all, was a profoundly religious man—one of the few in our revolutionary era of whom it can be said that his delight was in the law of his Lord, and in that law did he meditate day and night. Consequently, he could not escape the immemorial fate of the great believers, to be persecuted for unbelief—by unbelievers.

HISTORY OF THE ENGLISH PARLIAMENT, TOGETHER WITH AN ACCOUNT OF THE PARLIAMENTS OF SCOTLAND AND IRELAND. By G. Barnett Smith. 2 Volumes, 8vo. Volume I., From the Earliest Times to the Death of Charles II., pp. 562. Volume II., From the Revolution to the Reform Acts of 1834-85, pp. 629. London and New York: Ward, Lock, Bowden, & Co. 1892.

[There are many able histories of what is called the English Constitution, but all of them deal with particular periods. The present work is the first complete history of the English Parliament from the earliest beginnings of it of which there is any knowledge to the present day. Mr. Smith holds a practiced pen, and he has woven together in an interesting narrative the researches and acute suggestions of those who have written in the English language about his theme. There are not less than seventeen appendices, in the shape of "Constitutional Addenda," dealing with a great number of matters affecting Parliament and the so-called Constitution. The interest of the story is increased by several autotype facsimiles of ancient documents, such, for instance, as an extract from the Charter granted to London by William the Conqueror, and a Warrant signed by Oliver Cromwell, to pay various Officers of the Parliament, and their receipts, the receipts being headed by John Milton. We give the estimate of Cromwell in this work. Although this estimate, as Mr. Smith admits, is by no means original with him, it cannot be too often repeated. To this we add the concluding reflections of the author.]

FOR a long period after his death, Cromwell was execrated. It was the fashion to describe him as cruel, bigoted, bloodthirsty, and ambitious, and as one who used religion merely as a cloak for the merest hypocrisy. This judgment has been swept away by the later researches of historians and biographers. We are not dependent upon the vindication of Cromwell by Carlyle alone, but writers eminent for their judicial fairness and freedom from bias, like Gneist, Ranke, and Gardiner, reject the utterances of rancorous prejudice against this great man, and he is now seen to be a ruler who, with many of the defects of human nature, united some of its best and noblest qualities. He was less of a religious bigot than his contemporaries, and took to the sword as a dire necessity only.

Considering his rule, from the constitutional point of view, I agree with Gneist that "only an entire misconception of the real state of affairs could ascribe the impossibility of the Protector's arri-

ving at an understanding with a Parliament, to ambition or thirst for power on the part of the Protector; for it was really due to the internal decomposition of all those cohesive elements by which the Parliamentary constitution was organically welded together." Cromwell never used his power for the love of it, like a Napoleon or a Richelieu; but had an earnest desire to govern with and through the people. His Parliaments failed, in spite of his earnest efforts to bring them into harmony with the will of the Nation, and to combine the executive authority vested in himself with the legitimate exercise of fiscal and legislative powers by the people through their representatives. If he had surrendered power, anarchy must, in his judgment, have resulted, and he stepped into the breach, as he firmly believed, to save England. There is not, in all our long line of hereditary sovereigns, his equal, as regards these natural qualities which dignify a man and justly entitle him to be called great.

* * * * *

A long and momentous period in British history is that which extends from Edward I. to Victoria; but all through these six centuries the Constitution has been expanding, until it has drawn within its democratic limits the best blood and strength of the Empire. That we have yet reached the ideal state desired for a free nation will scarcely be maintained by any student of the social and economic aspects of English life. Yet, as with all great changes in the past, so with those in the future, we need indulge no fears of national decadence. Person and property were never more securely guarded in England than they are to-day; and with every widening of the bounds of the Constitution, and every extension of civil and religious freedom, the people have advanced socially, morally, and intellectually. Individuals and leaders pass away, but the Nation abides, strong in the strength of its freedom and its virtues; and while the British character remains what it is, so long will the British Constitution continue to be the envy and admiration of the world.

THE LETTER OF COLUMBUS ON THE DISCOVERY OF AMERICA; a Facsimile of the Pictorial Edition, with a New and Literal Translation, and a Complete Reprint of the Oldest Four Editions in Latin. 8vo, pp. xiii-81. Printed by Order of the Trustees of the Lenox Library. New York: MDCCCXCII

[Among the worthiest incidents of the celebration of the Discovery of America in this Columbian year must be counted this publication. Two hundred and fifty copies on hand-made paper are beautifully printed—a "rivulet of type in a meadow of margin." The Editor and Translator of the "Letter" is Mr. Wilberforce Eames, Assistant Librarian of the Lenox Library. He has done his work extremely well. His translation while quite literal is yet easy. In several places he has turned into good English, Latin which is far from good. He has enriched the Edition with some instructive Notes and a valuable Introduction. From this we take some interesting facts.]

THE first letter of Columbus, written in Spanish, dated at Lisbon, where he stopped on his first return voyage, was translated into Latin, and sent to Rome for publication immediately after his arrival in Spain. Original copies of the oldest four editions of this version, printed in 1493, are preserved in the Lenox Library. The rarest, and certainly the most interesting of the four is the pictorial edition, complete in ten leaves, which is here reproduced in exact facsimile. No other perfect copy is known to be extant. The curious woodcuts with which it is illustrated are supposed by some to have been copied from drawings made originally by Columbus himself. They give remarkable representations of the Admiral's own caravel, of his first landing in Hayti and meeting with the natives, and of the different islands which he visited.

This copy, which was rebound in red morocco by Thompson, the English bookbinder, apparently about sixty or seventy years ago, once belonged to Richard Heber, the celebrated bibliophile. At the sale of the final portion of his library at Paris, in October, 1836, it appeared as No. 885 of the catalogue, selling for ninety-seven francs. This price shows how enormously curios of this description have risen in value in the last fifty years. There are now probably a hundred book-collectors who would be glad to give more than one hundred times ninety-seven francs for the little book.

The three other editions referred to have no pictorial illustrations, but they contain some slight variations. It is not known with certainty which of the four was printed first. In the Appendix all four editions are reprinted side by side in ordinary type, with the abbreviations of the originals spelled out in full, in italics.

Various editions and translations were printed of Columbus's letter to the royal treasurer and secretary of the exchequer. Only a few of these, however, have come down to our time, and they are reckoned among the rarest and most expensive of books. The number of editions and translations printed in the fifteenth century is, so far as known, fifteen.

1. The original folio edition in Spanish, of which the only known copy is in the Lenox Library. It was discovered in Spain in 1890. It is complete in two leaves or four pages, addressed to the "Escribano de Racion," Luis de Santangel, and was evidently printed at Barcelona in April, 1493. Probably it is the oldest edition extant.

2. The quarto edition in Spanish, also addressed to the "Escribano de Racion," and containing four leaves or eight pages. This was probably printed in Spain, in 1493. The only known copy was discovered about thirty years ago in the Biblioteca Ambrosiana at Milan.

3. The edition in Latin with King Ferdinand's name alone in the title. It is in four leaves or eight pages, and is supposed to have been printed at Rome by Stephen Planck, in 1493. A copy of this edition is in the Lenox Library.

4. The edition in Latin with the names of Ferdinand and Isabella in the title. It is otherwise almost identical with the preceding, page for page, and line for line, and was probably printed at Rome by Planck in 1493. This edition is also in the Lenox.

5. The edition in Latin printed at Rome by Eucharius Argenteus, or Silber, in 1493, and supposed by Varnhagen to be the first edition. It is complete in three leaves or six pages, and is in the Lenox.

6. The pictorial edition in Latin, reproduced here in facsimile from the unique copy in the Lenox Library. As the same woodcuts appear in a reprint appended to the drama of Carolus Verardus, published by Bergmann de Olpe at Basle in 1494, it is supposed that this edition was also printed at Basle by the same printer in 1493.

7, 8, 9. All these are editions in Latin, printed at Paris in 1493 or 1494. Of No. 8 two copies only are known, one in the John Carter Brown Library at Providence, R. I., and the other in the National Library at Paris.

10, 11. The former, in Latin, was printed at Antwerp in 1493 or 1494. The latter has been already mentioned as appended to the drama of Verardus.

12, 13, 14, 15. All these are in Italian verse and printed at Florence in 1493 and 1495. Of No. 15, the only known copy, complete in four leaves, is in a private library in New York.

16. The edition in German, printed at Strasburg by Bartholomew Küstler, in 1497, in seven leaves. There is a copy in the Lenox Library.

Besides the printed copies mentioned above, there are extant several manuscript copies in Spanish. Columbus also made a full report of his voyage in the form of a diary, which he sent to the Spanish sovereigns. The original of this has not been found, but an abridgment or synopsis, made by Bartolome de Las Casas is extant, and has been printed in Navarrete's *Coleccion*. The transcript of his manuscript, which was probably used by Mufios and Navarrete, is now in the Lenox Library.

LOVE-SONGS OF ENGLISH POETS, 1500-1800; With Notes. By Ralph H. Caine. New York: D. Appleton and Company. 1892.

IT is hardly possible in the compass of a small volume to afford samples of even all the erotic poets of distinction who flourished within the period selected. There is, however, no lack of lovers of every mood and variety. There is the true lover and the false lover, the constant lover and the jealous lover, the merry lover and the mournful lover, the humble lover and the conceited lover, the admiring lover and the pressing lover, and lovers in every mood and at every stage of courtship both before and after marriage. The poets represented exceed a hundred in number, and space is accorded to them in the ratio of the author's estimate of their quality. Shakespeare, Ben Jonson, and Herrick are his prime favorites, he tells us, but Beaumont and Fletcher are represented in a dozen sonnets, and Walter Savage Landor is still more liberally represented; eight of Coleridge's poems are given, but very few of the others are represented by more than two or three of their productions, and Sir Walter Raleigh by one only—*The Silent Lover*—perhaps, nay probably, the only love-song he ever wrote.

The Press.

POLITICAL.

THE ABSOLUTE MONEY BILL OF
HON. JOHN GRANT OTIS.

New York Sun (Dem.), Dec. 17.—The Hon. John Grant Otis, the Populist thinker who represents the 4th Kansas District in the present Congress, records in his brief autobiography in the *Congressional Record* that "since the war closed he has been a most uncompromising Greenbacker and advocate of a new American monetary system in the interest of the industrial classes." The result of Mr. Otis's twenty-seven years of brooding over the problem of industrial money was fully disclosed to mankind last Tuesday when he introduced into the House a bill "to change our monetary system, reduce interest, fix the unit of value, supply the States with a circulating medium, and for other purposes." These comprehensive aims remind us of that great syndicate of powerful financial talents, the Wage-Workers' Political Alliance of the District of Columbia. The alliance has a rival in Mr. Otis. We cannot penetrate into all the folds and windings of his magnificent scheme, but the great outlines seem to be these:

1. Otis money not a promise, but absolute.
2. All gold and silver of the Government to be coined at once.
3. \$1,500,000,000 of paper money to be printed at once.
4. An amount of paper money not to exceed 50 per cent. of the assessed value of the real estate of the United States to be held in the Treasury as the States' improvement fund, and paid out only on order of the Governors of the respective States. The States to pay 1 per cent. on sums drawn from the fund, and to keep "an exchange and general deposit department at the capital of the State."

Supplement currency of this kind with national and State laws providing that all debts not owed to Populists shall be abolished on and after April 1, and the demand for money in the treeless and rainless lands will be satisfied, and John Grant Otis can cease to churn his brains and can return to the dairy business which he has loved and followed, next to currency making, for twenty years. If he gives to butter and cheese the earnest thought which he is now applying to finance, the days of cows are numbered.

Chicago Tribune (Rep.), Dec. 17.—This Peffer-Otis "money," if issued by Congress, could not be forced on creditors in payment for existing debts where the consideration paid over and received by the debtor was coin or its equivalent in purchasing power. In the first place, the Courts would declare the shimplasters to be no payment in satisfaction of coin-consideration debts, and, secondly, the millions of persons who were creditors would refuse to accept the worthless stuff. Probably the Weaver-Lease-Otis idea is that this "absolute" fiat stuff could be imposed on creditors in payment for property obtained on time notes. But this would hardly be feasible, and if it were it would amount to wholesale repudiation; for the real money value of the scrip would be at once fixed by its (lack of) purchasing power. The question would be asked, "How much labor or property can be bought for a dollar in scrip?" The reply would be, "None; certainly not a hundredth part of what could be purchased with a gold dollar." And then no credit would be given to any one who had nothing better to pay with than the "absolute" scrip proposed by the Peffer-Weaver-Otis-Mme. Lease combination. "Money" is of no value to the holder except for what it will buy. It will not be accepted in exchange for property unless the seller feels secure in the ability to use it in the purchase of other things, and nothing that is used for money in the proper sense of the word can long be maintained at a higher exchangeable value than the cost of its production. That is why silver is so much cheaper now than it was a few years ago and why paper can never be of value except as a representative of coin

money, which can be obtained by the holder of the paper at any time he wishes to effect the conversion. That is why "absolute" paper "money" must be a dead failure if ever the people of the United States should have it inflicted upon them in response to the demand of the Populists.

SYMPATHY FOR THE LOSERS.—The jostle and scramble for places in the rearrangement makes abundance of grim fun, the rush for office by the winners is the theme of merriment and jest, while the gloom of the losers provokes much newspaper caricature and grin. The mirth is hollow as the echoes of a hammer on an empty coffin; and when I said "grim" I meant it, for in the mocking laughter I can hear some inharmonious tones, not of pathos only, but of tragedy. Like the sinewy wrestling of college boys at a football game is the eager scuffle for office in this land. It excites our sarcasm and our censure, but the moral of it is that men and women have grown desperate in their greed for some honest work to do. I know it is enrolled among the political canons that the victors own the spoils, and it is not for me to doubt the political morality of a dogma, accepted as orthodox and evangelized by both parties; but, still, I sympathize in sorrow for the losers going out; not the rich who have "made something" out of the offices, but the clerks and other subordinates, whose wages have barely been enough to enable them to live. I feel the chilling blast that nips their Christmas tree, for I know how many jibbering, jabbering devils of temptation tantalize men and women driven out of work. "Of all the sad words of tongue or pen" the saddest are these, "turned out of work." They include within them not only all the possibilities of suffering, but all the potentialities of sin.—*M. M. Trumbull in the Open Court.*

SOCIAL TOPICS.

IMMIGRATION.

New York Times, Dec. 18.—What the steamship companies are visibly anxious about is the saving of their immigrant business and reducing to a minimum any restriction to be imposed upon it. They are looking out for their own revenues and calculating upon the course that will be most profitable for them. This is legitimate and proper, but it is not what the public is chiefly concerned about. The immigration business has been overdone. Foreign elements have been poured into our population too rapidly for the good of the body politic, and some of them have proved elements of weakness and danger rather than of strength and safety. The time has come for dealing with the question of restriction, and the danger of cholera infection from the stream of immigration furnishes the occasion for a "temporary stay" pending final action.

New York Tribune, Dec. 19.—The companies' suggestion that it is not a necessary part of an effective fight against contagion to put an embargo on traffic and to paralyze navigation would possess more interest and force if the precaution against contagion were the only object of agitation against immigration. But it is not. The fact which these companies need to keep always before their minds is that they have been engaged for many years in bringing hither enormous cargoes of people, many of whom are a positive, undoubted evil to the land, and it is by no means clear that a peculiar responsibility for their coming does not attach to the companies. Our Consular reports are full of charges against agents of the transatlantic lines, showing that they engage actively in stimulating the desire of these ignorant and undesirable foreigners to come here by representations and even promises which are not all justifiable. This charge, of course, is open to many explanations, but the fact that there is so much evidence in support of it will naturally lead many to doubt the propriety of leaving the

whole matter of quarantine protection at the port of departure to the companies themselves. Public sentiment is certainly crystallized in favor of legislation from this session of Congress, which shall have the two effects of establishing an effective quarantine, conducted by Federal employes at every port of arrival, and of at least restricting immigration so as to keep out all classes who can be reasonably considered undesirable accessions to the citizenship of the land. The machinery by which this is done should be entirely under the direction and in the pay of the Government, and the effectiveness of the work should not depend on carriers whose interest is to do as large a business as they can.

Rochester Democrat and Chronicle, Dec. 16.—While Representatives and Senators may differ as to the terms of a measure to restrict immigration, there is practical unanimity in the demand that it be stopped for at least a year. The most practical suggestion is that Congress enact that immigration be stopped, leaving the question of details for future consideration. Such a measure would simply add strength to the President's proclamation. That proclamation will probably continue in force until the 4th of March at least. If Mr. Cleveland take no action, there will be an indefinite continuance of the restriction. The proclamation may be sufficient, without any legislation, but Congress ought to make some formal expression, whether embodied in the form of an act or not. A resolution may suffice if it be found too difficult to frame a bill. The execution of the proclamation has been in the hands of the Treasury officials, and they have acted with good judgment and in a manner to prevent undue inconvenience to passengers on quarantined vessels at our ports. A law with strict limitations might work some hardships at the outset.

Philadelphia Record, Dec. 17.—Whether the suspension of immigration should be for one year or for five, the effect on the steamship lines that are mainly engaged in the transportation of immigrants would be the same. Their business would be ruined, and they would be obliged to withdraw from the ocean. In order to save themselves from loss the remaining companies would reduce the number of their trips, and increase their rates for the carrying of freights, passengers, and mails to the United States. In this interruption of intercourse and of commerce with the world every department of industry in the land would suffer; and no portion of the people would feel the shock to business more keenly than would the American workmen. Instead of an increase in the opportunities of employment resultant from this embargo, the check to trade and to the development of the country's resources would greatly multiply the numbers of the unemployed in all industrial pursuits. The immense stupidity of this latest scheme of Know-Nothingism is exceeded only by the fraudulency of the cholera pretext with which it has been clothed.

New York Record and Guide, Dec. 17.—In round numbers there were 550,000 immigrants who landed in this country during last year. Multiply this by \$10, the *Herald* price, and we get \$5,500,000 as the passage-money paid to the steamship companies, and this the United States, which talks so much and does so little for commerce, wants to wipe out with one law, to be called a quarantine law. Surely this is encouraging trade and commerce! At a low estimate, these 550,000 immigrants had built for them, and now occupy, 100,000 houses, which certainly gave not only employment to the number of mechanics required to build them, but each one had to have, and did have, more or less furniture and the necessary appurtenances for housekeeping. Again, say what one will, it was only a small proportion of these 550,000 immigrants who remained in the East. Certainly four-fifths of them went West and paid railroad and transportation companies on an average say \$10 each. This would make say another \$5,000,000, which Congress talks about abolishing through its quarantine

immigration law. It would certainly be a low estimate to say that every one, or nearly every one, of these immigrants bought in the course of the year two suits of clothes or dresses, as the case might be; and if they did not do this last year they will be compelled to do so the coming year. This makes a million suits of clothing—an interesting fact for the manufacturers who made and the clothiers who sold them. All the immigrants who come to this country are not paupers—one would think so to read the papers. Our foreign population know better. It is not too much to say that the average amount brought to the United States is \$20 per head, making another \$10,000,000 to be added to the account. This country years ago calculated very closely the value of a man, and recognized in its slave mart that the most expensive and valuable machine to produce was a human machine, and the value set upon a man, able-bodied and ready to work, was about \$1,000. At this rate, 500,000 immigrants raised abroad, expenses all paid by other countries, are worth \$500,000,000. This country proposes to juggle with such a valuable product coming to its territory ready-made and only too willing to work. Even if it be urged against these figures that not all immigrants are full-grown men, still the greater number are and their value in dollars is not very far short of the amount stated. Think of a country going into a shiver at losing, or the prospect of losing, \$20,000,000 of gold, and yet refusing \$500,000,000 of a commodity which is a hundred times as valuable as gold. Against all this are only a quarantine scare and the fear that the foreign element may demoralize the native American and that the foreigner does not understand Republicanism. Why, the tendency towards a republicanism is just what is today bothering every European country. Thinking about republics and wishing to be part of one is the moving thought with every immigrant who comes here. They are the last people who want to see a Republic overthrown.

American Hebrew (New York), Dec. 16.—In a word, this question is not, so far as Congress is concerned, a matter in which the interests of transportation companies are to be considered. It is a question of vital importance to the people of the United States; and intimately associated with the highest ideals of our American institutions. It is a question that must be treated in a broad, statesmanlike manner, wholly apart from clamor that is alleged to be popular. Among the questions incidental to the problem are these: have we yet reached the limit of possible accessions, useful, beneficial, and valuable to the growth and prosperity of the country; have we all the unskilled labor necessary for the development of the resources of the country and for the execution of the vast enterprises that are constantly being undertaken; have we the right to go back on our political traditions of open doors to the honest and industrious and capable of other lands, because some of those who come to our shores have shown themselves dishonest, incapable, and unpatriotic; have we the right to push to its final passage such far-reaching legislation without adequate consideration and discussion?

Irish World (New York), Dec. 17.—It is not exactly in harmony with the truth to charge that no attention has been given by Congress during this Administration to this grave and delicate problem, nor is it by any means certain that the American people have desired any more sweeping measures of restriction than those prudently and advisedly taken. The agitation for such measures will evidently be still urged on various pleas, and it is well at least that we should familiarize ourselves with the laws already on the statute-books or about to be passed, and pause a moment to observe their effect before proceeding to new and more radical experiments.

WHAT IS A MONOPOLY?

Frank Leslie's Illustrated Weekly, Dec. 22.—The question, What is a monopoly? is in a fair

way of being settled by judicial decision. It is certainly desirable that the loose notions that have prevailed upon the subject should be reduced to order. The popular outcry against combinations of large corporate enterprises, odiously termed trusts and monopolies, led to the enactment of what is known as the Sherman Anti-Trust Law, passed by the National Congress July 2, 1890. It provided that all contracts or combinations in the form of trust or otherwise, or conspiracy in restraint of trade or commerce, should be illegal and punishable, and that every person who should monopolize or combine, or conspire to monopolize trade or commerce, should be guilty of a misdemeanor. This law seemed very sweeping and formidable, but statutes do not execute themselves, and it requires more than words to disturb the vast business operations of a country like this. What is a combination in restraint of trade, and what is a monopoly of commerce, were questions that this law did not attempt to solve. It was left for the Courts to say whether a man or a corporation charged with these offenses should suffer the punishment prescribed for them. Two Courts of the United States have recently considered the subject, and in both cases the decision has been in favor of the persons charged with a violation of the statute. The first case related to a combination with respect to the production and distribution of merchandise, and the second to one with respect to railroad transportation; so that by both the whole field within which the law can operate is substantially covered. Both were cases of vast aggregations of capital, dealing in their respective spheres on the largest scale, so that the results are of capital importance, and will be accepted as decisive as to the whole subject, unless they shall be changed on appeal. One case, decided by United States Circuit Judge Jackson, in Ohio, was an attack upon the Distilling and Cattle-feeding Company, a combination of seventy large distilleries, and the parties concerned were charged with violating the law in combining to control the manufacture and sale of seventy-seven million gallons of distillery products, or seventy-five per cent. of the whole products of the United States, whereby they were able to fix prices and prevent free competition, thus restraining trade. The indictment set out in detail the alleged conspiracy and the acts done to carry it into effect, and upon a writ of habeas corpus Judge Jackson held that it did not disclose an offense against the Sherman Act, and discharged the prisoner. He defined with great care the meaning of the term monopoly as used in the statute, and declared that in order to be guilty of monopolizing trade and commerce among the States it is necessary to acquire, or attempt to acquire, an exclusive right in such commerce by means which will prevent others from engaging therein. The other case, very lately decided by Judge Riner, in the United States Circuit Court held in Wyoming, related to the great combination of sixteen railroads composing the Trans-Missouri Freight Association, and controlling largely the traffic west of the Missouri River. This suit was instituted under the direction of the Attorney General of the United States, and its object was to dissolve the association and restrain the railroads from entering into any similar organization for the fixing of rates. The question was whether the association was acting in violation of the Sherman Law. It was contested with great ability, and the railroad companies evidently regarded the decision as a matter of vital consequence. The Judge held that there was nothing illegal in the contract under which the association was formed, and also that the Sherman Act does not apply to common carriers, sustaining the railroad companies on every point. These two cases will go far to settle the question whether any of the great combinations in this country now so common in all branches of trade and transportation, are criminal monopolies. A terse definition of the term monopoly is "an exclusive right granted to a few of something which was before of common right." It is

obvious that no combinations of individual or corporate capital and effort in dealing with the vast enterprises of this country, however extensive they may be, can come within this definition. They depend upon no grant from the sovereign power, and are in no legal sense exclusive. The country is too vast and its resources too great for any such thing, if it was not wholly against the spirit of the age.

JAY GOULD AS AN ARGUMENT FOR COLLECTIVISM.

London Daily Chronicle, Dec. 3.—He wasted no moment of time; he scorned the pleasures and ignored the recreations of other men; he carefully avoided the fatal limitations of a kind heart and a critical conscience. The result justified his insight and rewarded his efforts; he achieved "a deal of success in this life." Napoleon was not a greater man. So much of Mr. Jay Gould from one point of view. With a broader outlook, he appears as nothing less than a pest of society. He was a dynamiter of finance, with the single inaccuracy of the metaphor that his murderous explosions were highly profitable to himself. Almost every one, except the very few strong enough to take care of themselves, who joined with him in any enterprise was ruined. Given a power which Czars might envy, and the ethics of an alligator, hidden behind a mask of domestic virtues, and the physical effects are sure to be disastrous enough, but they are small compared with the moral effect upon the society which produces it.

Truth keeps the bottom of her well,
And when the thief peeps down, the thief
Peeps back at him perpetual.

It may be said, and perhaps with justice, that we are scolding the individual when it is the system that is to blame—that Mr. Jay Gould lived his life within the conditions of contemporary civilization. So be it; but in that case the most desperate revolutionist could not desire a more damning indictment of the American social system. And we will leave Mr. Carnegie to contemplate with admiration this most triumphant product of the Democracy he eulogizes. It is more satisfactory to recognize the fact that Mr. Jay Gould is an unconscious victim of the inexorable law which decrees that any principle pushed to its extreme passes into its opposite. He is the most conspicuous individualist that America has produced, and was doubtless the most convinced believer in the virtues of individualism. Yet his career strengthens the argument for national collectivism in great public undertakings. The principle upon which he acted was that of centralization, and he revealed to the individual investor, and manager, and director, that success belongs to the large scale. Sooner or later will not the American people say to men like Jay Gould, "You have taught us the secret by your methods, and exhibited to us the warning in your person; we will adopt your method and render your own reappearance impossible"? If there is any comfort to be deducted from the life and career of the dead speculator it is the hope that lies in these reflections. As for the alarms they suggest, they hang to-day like a black cloud over every part of the earth to which the cable has carried the news of the final cessation of his maleficent activity.

CO-OPERATIVE FARMING.

Rural New Yorker, Dec. 17.—Is the practice of consolidating several small farms into one large one which prevails in some of the older parts of the country a beneficial one? Several parties are to be considered in an intelligent answer to this question—the owner of the aggregation of farms, the former individual owners, the owners of other small farms, the consumers of agricultural products, and, indirectly, many others. The owner of a large farm can, of course, avail himself of machinery utterly beyond the reach of the worker on a small scale, thus facilitating and cheapen-

ing his work. His fields can be made larger and thus worked more advantageously. His supplies can be purchased cheaper. His products can be handled more cheaply, and sold to better advantage. Many times, the former owners, who had been struggling with a burdensome mortgage for years, and handicapped in many ways in the unequal contest with debt, have received enough for their holdings to enable them to start fairly on cheaper lands, or buy a smaller place; or in many cases they find employment with the new owners. The large holder, if he use new methods and machinery, becomes an object-lesson to others unable to personally avail themselves of these newer, and many times costly and experimental ventures. They are thus enabled to profit without cost by the others' labors. As the farm operations can be carried on to better advantage, so a better product can be produced, or, at least, should be, and thus the consumer be better served. As the carrying on of most enterprises on a large scale is generally supposed to reduce the cost, the consumer might reasonably expect to be more cheaply and better served. This, however, is not generally the case. Of course, there are disadvantages and grave objections to these consolidations, but the question is as to whether these outweigh the advantages. Is it better for each man to be a king, though often an impecunious one, than to merge his separate holding in a larger one?

RELIGIOUS.

THE CATHOLICS AND THE SCHOOLS.

Northwestern Chronicle (Cath., St. Paul), Dec. 16.—Monsignor Satolli acknowledges the right of the State to educate, and with the clearness of a specialist maps out the various sources from which education may come. The Delegate is careful to point out that to the Church and to it alone belongs the teaching of faith and morals. The State, as we understand it in this country, makes no claim to interference in religious teaching. But the point which the Papal Delegate makes very clear in the first part of his address is that the State has a right in matters educational. Monsignor Satolli says that the State schools, as usually conducted, do not give the guarantees required for the religious instruction of children. All Catholics agree as to the necessity of imparting such instruction to the children. And there is no point more strongly emphasized by the Delegate than the religious training of the little ones. In the absence of the guarantee mentioned, he states clearly that wherever possible Catholics should have their own schools. Archbishop Satolli dwells upon the desirability of parents and school officials coming to an understanding by which, whilst the State would attend to the financial and secular part, the religious training of the children would be carefully attended to. One clear stream of thought runs through the whole address: it is, not to minimize the importance of Catholic schools. This is also embodied in the resolutions of the Archbishops. Under the head of Catholic schools the Archbishops understand parochial schools, academies, private schools taught by Catholic men or women, schools where parents and school officials so arrange that the faith and the religious training of the children are perfectly safeguarded. The Archbishops reaffirm the decrees of the Baltimore Council as understood and explained by the recent decisions of the Holy See, such as the decision of the Faribault case, and the principles laid down by Monsignor Satolli as commissioned by the Holy Father. Parents as well as pastors realize the necessity of religious training for children, and whilst the rights of the State are recognized Catholic education must not suffer. For all thinking and dutiful Catholics the controversy is now at an end. Catholic schools, so far from suffering, are, if anything, put on a more solid basis by being made to rest on

true principles. All the proper rights of the State are fully recognized. The proper pathways are open as to an understanding between the parents and the State for safeguarding the religion of the children.

Freeman's Journal (Cath., New York), Dec. 17.—The report in the daily papers that Monsignor Satolli, the Pope's Alegate, had been recalled, is about as absurd on its face as are the efforts of those originating it to discount him. Archbishop Satolli is one of the most trusted ecclesiastics of Rome, and is regarded by Leo XIII. with sincere affection. The only foundation for the misrepresentations set afloat against him is in the wish of a few noisy and disappointed persons whose pet hobbies of unreasonable antagonism to the public schools and to arrangements like Archbishop Ireland's with public school boards, were so summarily dismissed from the canons of Catholic faith. Monsignor Satolli comes here as a harbinger of peace, and, in our humble judgment, the fruits of his mission will be better days for the Church. His eruditions on the subject of more harmonious relations and coöperation in all good works for the betterment of the people between Church and State, must be taken as the voice of the Holy Father himself under the letter of his instruction. But, aside altogether from this, they are, as it is clear to every one who has followed the course of the present Pontiff, entirely on the conciliatory lines which have given Leo's reign its distinctive character.

Catholic Mirror (Baltimore), Dec. 17.—On the school question there are, indeed, no doubt, some differences of opinion, as there must be on all questions with which any number of people are concerned. But out of differences of opinion discussions grow, and from discussions the wisest plans of doing things are evolved. If everybody thought alike, as has been often said, progress would soon cease and mankind would grow no better. The unity of the Catholic Church is not in the least danger. A priest may quarrel with his Bishop and may even withdraw from the Catholic communion and take misguided sympathies with him, but such an event is only a passing incident, and has happened often and will doubtless happen many times again. So far as the universal Catholic body is concerned its effect is simply nil. The recalcitrant member in course of time disappears from public view and is forgotten; but the Church goes on as usual. The history of two thousand years shows that nothing can shake the unity of the Catholic Church. "Four times since the authority of the Church of Rome was established on Western Christendom," says the Protestant historian Macaulay, "has the human intellect risen up against her yoke. Twice the Church remained completely victorious. Twice she came forth from the conflict bearing the marks of cruel wounds but with the principle of life still strong within her. When we reflect on the tremendous assaults she has survived we find it difficult to conceive in what way she is to perish." She is never to perish, for there is the promise that the gates of hell shall not prevail against her. Everything else may disappear, but she will last to the end of the world. And thus it is that the great Catholic body feel no concern or apprehension regarding controversies relating to the schools or other matters of detail, although they may be stormy for a time in the localities where they occur. The Church is not for to-day, or for any particular age; but is for all time and all generations.

Christian at Work, Dec. 15.—Monsignor Satolli's appointment has little interest for Protestants or any outside the Roman Catholic pale in this country, except so far as his decisions may be upon some subject of public concern. There is but one matter of this kind that can come before him, and that is the public school question. On this subject Monsignor Satolli addressed the recent Catholic Conference. This address has just been made public, and, as voicing the concurrent opinion of the Roman Catholic hierarchy, it has interest for

all. The address gives evidence that the Roman Church authorities have abandoned the extreme position of hostility to the public schools, at least for the present; it seems as if light had come to them by which they have at last been able to perceive that the public school is a fundamental institution of the country which the people of the country will maintain at all hazards.

Christian Union, Dec. 17.—We have often asserted that the Roman Catholic Church holds education to be the function of the Church, not of the State, while the American people hold education to be the function of the State, not of the Church. Monsignor Satolli's address, if it comes, as it appears to do, with the authority of the Vatican, requires us to retract our frequently made assertion, since this address clearly recognizes the public school as legitimate. It is the office of the State, says Monsignor Satolli, "to provide and protect everything by which its citizens are conformed to moral goodness while they live peaceably, together with a sufficiency of temporal good, under laws propagated by civil authority." Of course the principles of this address are vehemently resisted by what we may call the non-American or Ultramontane section in the Roman Catholic Church, and Monsignor Satolli's authority to represent the Pope is vehemently denied. None the less it is clear that his action, taken in connection with the recent action of the Pope in recognizing republicanism in France, indicates a settled policy of the Vatican to recognize more fully the political methods and the industrial, social, and educational habits of the various peoples among which the Roman Catholic Church exists. Even had Pope Leo XIII. adhered to the reactionary policy of Pius IX., it is doubtful whether the Roman Catholic parents in this country would long have endured the strain of maintaining parochial schools, generally inferior in their quality to the public schools, and giving to their children an education which, however it may have fitted them for another life, fitted them for this life not so well as the education offered as a free gift. If the American section of the Roman Catholic Church, led by Cardinal Gibbons and Archbishop Ireland, is enforced, as would seem to be the case, by the Vatican, the protests of the un-American and Ultramontane section will certainly prove futile; and all liberal Protestants will live in hope of securing a *modus operandi* on the school question in some such method as that indicated by the Papal Alegate.

Cincinnati Journal and Messenger, Dec. 15.—The complaint of the Catholics, that they have to pay for public schools while maintaining parochial schools, has no foundation in justice. In the first place, a great many Catholic children are in the public schools; in the next place, other religious denominations maintain private schools as well as the Catholics; in the third place, the amount paid by Catholics toward the public fund is very small. While the Catholic people are numerous, a larger part are persons born abroad and persons who have no taxable property. There are a few wealthy Catholics, but only a few in comparison with other denominations. The city of Baltimore is an exception, but the statement is substantially true for the United States. What the Catholic Archbishops want is that the State should pay for the education of their children in Catholicism. But this is not the business of our Government. It is the Italian plan which they wish to introduce here. The State pays for such education as all can agree will be for the interest of the State. There will be no question about arithmetic, and geography, and natural philosophy. Religious denominations may freely avail themselves of this teaching, and give such instruction on Sundays, or out of public school hours, as they desire, but they must not expect the State to pay for it.

Toronto Week, Dec. 16.—Just what is that something in the atmosphere of a public school which a good Catholic should fear to have his children breathe, and just what is

that quality in Catholicism which would be endangered by breathing that atmosphere? When we have clear ideas on those points we may be in a better position to determine whether and by what means the danger can be removed or the injustice remedied. For our own part, we should be sorry to believe that there is, in this country and in this age, any such irreconcilable antagonism between the Christian faith of Protestants and that of Catholics as is implied in the atmospheric illustration. Take another view. Grant that the illustration holds good and that justice demands the separate school system for Catholics. Are their conscientious scruples alone to be regarded? Anglicans who regard our public schools as "the establishment of middle-class dissent" no doubt think their atmosphere very unhealthy for Anglican children. Seeing that the great majority of the Protestants are Pedobaptists, there is no doubt a Pedobaptist taint in the public school atmosphere which is objectionable to Baptists. Shall we, then, have separate schools for Anglicans and for Baptists, and for every other denomination which objects to something in the atmosphere of the public schools? It is not sufficient to show that there are objections to a given system if one is unable to recommend a better one. But one question at a time is perhaps enough. What, then, is the injurious element in the atmosphere of the public schools which renders it impossible that they should be neutral, and to what particular article in the faith of Catholics is that element so antagonistic that they ought not to be asked to tolerate it?

THE HERESY TRIALS.

Baltimore American, Dec. 18.—Prof. Henry Preserved Smith has been found guilty of heresy by the Cincinnati Presbytery, the vote being thirty-one to twenty-seven. Professor Briggs, who is on trial before the New York Presbytery, is still engaged in his defense, and the impression prevails that he will be acquitted. If he is, there will be the perplexing situation of one presbytery declaring that to be heresy which another presbytery, in the same Church, declares to be orthodox and proper. This may not occur; but even if it does not, the situation is sufficiently confusing. The condemnation of Professor Smith, even though accompanied by suspension, cannot be regarded as decisive when, out of the fifty-eight who composed the court, twenty-seven either believe as he does or see nothing in his views to merit discipline. But are these trials producing the effects which the prosecutors had in view when they set the judicial processes of the Church in motion? One of the objects must have been to prevent other ministers and other members of the Church from thinking or expressing thoughts similar to those entertained by the accused. Is there a reasonable expectation that this end will be accomplished? It is accepted that, when the Cincinnati Presbytery was organized as a court, many more of its members were in favor of condemning Professor Smith than when the trial was brought to a close. There is but one inference from this. Professor Smith did not deny his views; on the contrary, he upheld them with logic and eloquence. He made no concessions whatever to his opponents, but declared his conviction of the truth of all that he had taught and published, and refused to recant a syllable of that which his prosecutors claimed to be erroneous and heretical. The inference is irresistible, therefore, that the Presbytery underwent a process of education during the trial, and many who, at the beginning of the case, believed that Professor Smith was guilty, were in the end convinced that his opinions were unanswerable. That this process is going on in Dr. Briggs's case has been made evident by the extraordinary interest manifested, and the numerous questions put by the participants indicating doubt and eagerness for information.

Christian Union (Undenom.), Dec. 17.—The church in which the Briggs trial is progressing, namely, the Scotch Presbyterian Church, hold-

ing one of the most central locations in the whole city, and surrounded by a population of thousands, is offered for sale. The reason is that the congregation worshipping there has moved up-town, and it is left without its constituency. When it moves up-town, however, it will not find its old constituency, but will have to attract a new one. In other words, it is saying, We are unable to do the work in this field, and therefore will seek an easier one. What, now, is the relation between the proposal to sell the Scotch Church and the heresy trial of Professor Briggs? Our answer is this: Every day for weeks there gathered in that historic edifice more than a hundred men, representing the brains and the wealth of the Presbyterian Church of New York, who have no more important duty on their hands than to determine whether a man, whom they all believe to have the mind of Christ and the essential truth of Christ, is worthy of their fellowship, since he believes that books which do not name their authors were written by other men than tradition has supposed, and since he believes that men who have accepted Christ, and are not good enough for heaven when they die, will be gradually but surely perfected after they die. While these momentous questions, about which no one really knows anything, are being settled, the Scotch Church, in a strategic position, surrounded by tens of thousands of the unevangelized, is offered for sale. No sadder spectacle has been seen in New York for many a day. The reproach does not consist in the fact that the Presbytery is seeking to settle its questions, but in the fact that it can find no more important business to occupy its time. When has the Presbytery of New York spent three hours a day for two solid weeks in honestly facing the question how it may best do its part toward solving the terrible problem which it faces when, coming out of the Scotch Church, it looks toward the Battery and remembers that below 14th street are nearly five hundred thousand human souls without the Gospel? The world cares very little who wrote the Pentateuch, and whether there were two Isaiahs, but if it could see one hundred Presbyterian ministers and laymen full of passionate eagerness to save lower New York, and willing to bury their differences in order that the good work might go on, the cause of Christ would be advanced, and men would believe in the reality of the Christian Redemption. When the Presbytery settles Professor Briggs's case, it would be well for it to spend an equal length of time in seeking to make the Scotch Church a power in its present location.

Christian Register (Unitarian), Dec. 15.—The public begin to weary of the details of the trial of Dr. Briggs, as these do not bear on the most vital questions at issue. The time is chiefly spent in skirmishing for a position in preparation for the final battle. The proceedings at Cincinnati have been more prompt and direct; for the Presbytery has declared that Professor Smith is guilty of heresy. From this decision and the trial of Dr. Briggs, it becomes more and more evident that in reality the Presbyterian Church is on trial far more than either Professor Smith or Dr. Briggs. By voting that these two scholars have and teach opinions which are not in accordance with the old creeds of the Presbyterian Church, and therefore should be driven out, it simply proves itself as opposed to some of the latest results which have been reached by Biblical criticism. By such action the Presbyterian Church hides its head in the dark and blinds its eye to the truth. This decision much more seriously affects this Church than the character and position of these alleged heretics.

FOREIGN MATTERS.

T FRENCH SITUATION.

New York Tribune, Dec. 20.—M. Ribot has displayed boldness and aggressive power. He had to choose between governing the country and surrendering to the coalition. He wisely

determined that M. Brisson as Chairman of the Panama Committee should not usurp the functions of the Minister of Justice. He decided that his downfall, if that were to be his fate, should not be preceded by abdication of political power while he was in office. "While I am Premier," he has practically said to the Chambers, "I shall govern the country." His action has been as good as his word. He has set the machinery of the Department of Justice in motion. He has ordered the arrest of the Panama directors implicated in the scandal. He has menaced bribe-givers and bribe-takers alike with criminal prosecution under the common law. He has disclosed inflexible firmness in dealing with scandal-mongers whose ulterior purpose is the destruction of existing political institutions. He has given them to understand that if they want a thorough investigation of the Panama enterprise they shall have it, and that they will be called upon in court to make their charges and to produce their evidence. While the crisis of the Ribot Ministry's fortunes has not passed, there are signs of returning reason already among the Radical Republicans. If the Premier be allowed to govern the country the facts will be revealed in due time before the legal tribunals and the campaign of unlicensed defamation will be brought to an end. Honest legislators will find it necessary for their own vindication to have their venal associates arraigned and convicted. If the Boulangist Delahaye be compelled to produce his lists of bribe-takers and to prove his case in open court, the scandal will undoubtedly be found to be less serious than the enemies of the Republic have been representing it to be in the hurly-burly of political excitement prevailing during the last month.

New York Times, Dec. 20.—The crime of the owners of newspapers was at least as grave as the crime of the legislators. They had taken money to deceive and swindle their readers by keeping silent while their readers were being deceived and swindled. If the press had not been venal it would not have been either feasible or profitable to buy the legislators. Yet the legislators are punishable, and the editors and publishers go scot free. At least there is no penalty under our law, and there probably is no penalty under the French law for the taking of money by a journalist for not printing information in his possession, unless the circumstances make out a case of blackmail. The journalist is at liberty to put things into his paper or leave them out, for any consideration that is satisfactory to himself. He may describe himself as a tribune of the people and as the holder of a public trust, but legally he is as much a mere tradesman as if he sold silk or sugar. It would probably be impracticable to put him on any other legal footing. To guard against his suppressing news has never occurred to anybody because it has never occurred to anybody that the suppression of legitimate and important news is possible. It cannot be effected by bribing one newspaper, or half a dozen. The whole press of a country must be muzzled to make the muzzling worth while. As we have said before, this would not be practicable in England, nor in this country, nor, probably, in Germany. If all the existing papers could be hired to suppress such a scandal, others would spring up at once, expressly to oppose it. But what would be impracticable in any other equally civilized country has been found practicable in France. Upon this Panama business, with one distinguished exception, the French press has been shown to be hopelessly apathetic or hopelessly corrupt. With such a press, whatever its intellectual standing may be, the difficulties of constitutional government become aggravated very nearly to impossibilities.

Boston Transcript, Dec. 20.—Of course all the monarchists in Europe will point the finger of scorn at the French Republic because of the Panama scandal, and will endeavor to show that somehow the form of government is responsible for the corruption now being exposed. It is a

subject of regret to all republicans the world over that the French Republic has been so ill-served by many men high in her councils; but republicans are not called upon, for all that, to believe that republics, because they are republics, afford more opportunities for dishonest officials than monarchies. The whole course of the second empire was a suppressed scandal. Corruption had its way. Otherwise it would be impossible to account for the unreadiness of the French army for war after such vast sums had been ostensibly spent on its organization and equipment. Napoleon III. was himself offered by the Confederate envoys a share in a big cotton deal if he would recognize the Southern Confederacy. Napoleon III. was probably the only sovereign of his time to whom it was safe to offer a direct bribe. He did not take the bribe, but on the other hand he did not appear to feel that he had been insulted. There is a great difference, too, between the French Republic and some of the European monarchies, in that the former has let the light of day in on the dark places, while the latter are careful to keep them neatly covered up.

THE GERMAN ARMY BILL.

New York Sun, Dec. 17.—It looks as if the fight for the Army Bill in the Reichstag were practically over, and as if that measure were irreparably lost, at all events in its present form. In spite of the Chancellor's declaration that every feature of it was indispensable, and that the Government wished it to be passed just as it was framed, it was referred, on the motion of an opponent, to a committee of twenty-eight, made up mainly of its enemies. Should it ever reappear, it will be in a shape unacceptable to its authors. Caprivi, in a word, has failed where Bismarck invariably succeeded; for in the teeth of resistance the latter always extorted from the Reichstag the additions to the army which he deemed essential to its efficiency. The bill had been pushed through the Bundesrath, or Federal Senate, and it is possible that it might also have been carried through the popular branch of the legislature had its chief advocate been a consummate wirepuller and great orator, who, moreover, could have thrown into the scale the weight of a tremendous personality endeared by inestimable services to every patriotic heart. Yet, in justice to Caprivi, it must be said that the parliamentary situation was more difficult than that which any of Bismarck's military measures encountered. Bismarck never entered upon a contest in the Reichstag, where questions relating to the army were concerned, without the cordial and unquestioning support of nearly half the members, and all he had to do was to win over a sufficient number of waverers. The proposer of the present bill, on the other hand, could count only upon lukewarm adherents, while the various groups in opposition, although their resistance was based upon different grounds, showed themselves equally intractable to the Chancellor's appeals and arguments. Even the Conservatives and Imperialists, who used to stand behind Bismarck as inflexible as Cromwell's Ironsides, gave but a hesitating support to Caprivi's measure, because they looked askance at the reduction of the term of service from three years to two. Contrariwise, the Clericals or Centrists hailed this reduction with delight; but they were unwilling to pay the price demanded for the concession, namely, an increase in the number of the soldiers serving under the colors during peace. The National Liberals, the Socialists, and the *Freisinnige* or Independent party contended that the fiscal resources of the empire could not bear the slightest addition to the existing military budget. Even the Poles, whom Caprivi supposed he might reckon on, insisted that their constituents were already taxed to the limit of endurance. Whatever the motive or pretext of their refractory attitude, the diverse elements of the Opposition listened with stolid uncon-

cern to the Chancellor's fervent adjurations, and refused to be alarmed by the veiled suggestion that the Triple Alliance in the hour of trial might prove by no means a perfect safeguard. In vain did Caprivi remind the Reichstag that in the war of 1870 the Germans entered France with seventeen army corps, and had but eight corps opposed to them, whereas in the next contest France would put in the field a number of trained soldiers at least equal to all that Germany could muster, to say nothing of the danger that the last-named Power might be compelled to detain a considerable fraction of her force on the Russian frontier. The Chancellor's warnings fell upon deaf ears. Either the Deputies did not believe him, or they felt that no disaster that war could bring would be worse than the incessantly increasing and almost intolerable burdens of preparation. Fearful, indeed, has been the cost of Alsace-Lorraine to Germany.

THE DRINK QUESTION.

HOW THE \$1,000 LICENSE LAW WORKS.

Boston Morning Star, Dec. 15.—The illusion that the liquor-dealers are in favor of Prohibition is effectually dispelled by the action of the liquor-dealer's leagues throughout the world where this question is at stake, but notably in the city of Boston and the other cities of this commonwealth at this time. Large sums of money are in the hands of those who have the responsibility of managing the campaigns so that the vote for license shall carry and thereby give the traffic authority and protection. This is now an acknowledged fact, published as a matter of current news in the daily press of the cities. And it should not be forgotten that both distiller and brewer are contributors to these funds and "workers for license." High license is shown to be the strongest intrenchment for the trade, and enables those who are in the favored class to make the large contributions necessary to win at the polls. In the establishment of this "high license" monopoly we shall yet see a powerful menace to our free institutions, more to be dreaded than the system of slavery that was destroyed by the holocaust of war in the suppression of rebellion. In the massing of our people in cities, until twenty-five and a half per cent. of our entire population are said to be residents in them, there is inevitable danger; but when we consider that the largest proportion of immigrants of a most undesirable class remain in our cities, and that the liquor traffic is largely in the hands of foreigners, can any man fail to recognize the perils that confront free institutions? Given the ballot in the hands of ignorant and irresponsible classes who are swayed by combinations of selfish, unprincipled manufacturers and dealers in intoxicants; add the unwelcome fact that foreign syndicates buy up, control, and develop breweries and distilleries for the sole purpose of personal gain without reference to the results upon our body politic—and there is absolutely no guaranty for our peace and prosperity unless the God-fearing people and all lovers of humanity unite to strike with a besom of destruction this cancerous system of drink and continue the assault until it is destroyed root and branch. That there are signs of awakening to our danger on the part of our best people, in the increased activities to carry no license, is cause for hope; but may we not dally in our efforts until we have lost our opportunity to do what we ought to have done scores of years since?

Fall River Globe, Dec. 17.—Out of thirty cities in the Commonwealth, nineteen have voted against granting liquor licenses during the coming year, and in a vote of over 60,000 Boston only escaped a place in the list by a narrow margin of less than 1,200. If it had

not been for the way in which the Boston Republicans came to the rescue of the machine in order to save the Police Commission from going to everlasting smash, the figures would have been much larger on the other side of the returns. It is the general belief that in the greater number of cities which voted No, taking the past as a criterion by which to judge the future, free rum will prevail next year. But it would seem to be the opinion of a majority of the voters in those municipalities, that even that were preferable to the conditions which have obtained under the present restrictive law. What these evils and abuses are everybody knows. They have been the occasion of trouble in the administration of public affairs in other cities, besides our own, and the remedy, or a partial remedy at least, lies in a change of the law which is largely and directly responsible for them. The next Legislature ought to recognize this fact, and give the people something which will not offer an incentive for men to resort to corrupt methods for the sake of obtaining official favors, nor place public servants in the way of temptations, which some may find it difficult to resist. Some common sense act should be substituted for this fool statute.

THE PROHIBITION PARTY AND PROHIBITION SENTIMENT.

New York Voice (Proh.), Dec. 22.—But, it is said, why does not the Prohibition party go on more rapidly to victory? The answer is easily found. The Prohibition party is not a simple test of public sentiment for or against Prohibition. It is a much more severe test than that. A man may be ready for Prohibition but not ready to cut loose from his old party in order to secure it. He may be in favor of Prohibition and not be ready to array himself with a political minority whose chances for political success seem to him very slim for many years to come. He may be ready for Prohibition and yet distrust the Prohibition party for any of a hundred reasons, real or fanciful. This does not prove that the Prohibition party is a mistake, but it does prove that it is much easier to create public sentiment in favor of Prohibition than to mass that sentiment and organize it into a new and distinct political party. We have never attempted to deny that the up-building of a new party is a longer and far more difficult work than the creation of a public sentiment in favor of the destruction of the dramshops. But it is perfectly manifest to us that this more difficult task is absolutely necessary to any effective and final settlement of this question, and, as well, indispensable to political reform in numerous other directions. The point we make is that public sentiment is already ripe for this reform, and that the reason it does not compel it is because of the *political sentiment* that has been built up as a barrier against it. It is this political sentiment, with its daily press growing fat on official advertisements given out by the politicians, and on liquor advertisements; with the machines of both old parties run by less than 10 per cent. of the voters, not more than that number ever attending primaries; with the power of official patronage and the prestige of public honors—it is this political sentiment, which, revolving around the saloon as a political pivot, is continually misleading, blinding, bewildering, and thwarting public sentiment. The revolt against the liquor traffic in the minds of the people is emphatic, and widespread, and radical, and rapidly increasing. Had it not been for the People's party this year, which, by its professed friendliness for Prohibition and its nomination of a Prohibitionist, caught many of our voters in the rural districts, the Prohibition party would have made far the largest increase in its history. This is shown by the very marked increase made in nearly all the large cities, where the Populist movement did not seriously affect us.

FINANCIAL AND COMMERCIAL.

THE MONETARY CONFERENCE.

Philadelphia Ledger (Rep.), Dec. 19.—The adjournment of the Silver Conference until May 13 does not give assurance that it will meet again on that date. The delegates profess to see some hope of an agreement to result from a study of the papers read and the discussions thereon, but no one else shares that confidence. The Conference of 1881 also adjourned to a stated date, but it never reassembled. The delegates now go home to their respective Governments, and they may be kept home. The Conference has not been altogether fruitless. Among other things accomplished has been the demonstration given to American silver men that the United States alone cannot sustain silver coinage; that a general agreement of the principal commercial nations is necessary to any radical change in the world's policy, or even to the support of existing American laws on the subject. The Monetary Conference paid for itself by postponing free coinage legislation and putting a check upon the spread of false doctrines.

New York Evening Post (Ind.-Dem.), Dec. 19.—It is to be hoped that the Conference will follow the example of the Conference of 1881 and simply pass out of sight and hearing. This is to be hoped because it is bottomed upon humbug. It was initiated in order to save the silver-producing States to the Republican party. The European States accepted the invitation as a matter of courtesy merely, with an inward contempt for the whole proceeding and with an expressed reservation of their own liberty of action, whatever the Conference might recommend. Our delegates knew that the only thing that had a chance of being ratified at home was international bimetalism. They knew that all agreements for merely buying silver for a few years would be rejected with equal scorn by the bimetalists and the monometallists. They dared not call for a vote in the Conference on international bimetalism because they knew it would be rejected, probably by the unanimous vote of the European delegates. They dared not call for a vote on any lesser scheme because they knew it would be rejected at home. So they retreated under the guise of taking a recess. There is very little likelihood of the Conference reassembling in May. The question, therefore, for us is, what shall be done with the Sherman Law of 1890? This ill-starred measure hangs like a nightmare on the money market and all the other markets of the country, and actually curtails instead of increasing the supply of money. The natural supply consists of all the money in the world that is seeking investment, for which this country still furnishes the greatest opportunities. To all such investors the Silver Bill is a terror. Not only is the inflow of money cut off, but an outflow has started. This is seen in the exportation of gold at the present time—the time of year when we are usually importing that metal. And what do we get as an offset to the natural increment of the money supply? Some bits of Government paper which might better be issued on Government credit solely, since they rest on nothing else. A pile of silver bullion that is not used, and cannot be, is worse than useless, because it requires care and watching and cartage and places to hold it. Moreover, the buying of the stuff takes out of our foreign commerce an article of export, while the accumulation of the Treasury hoard alarms all other buyers, and causes them to cut down their purchases as much as possible. Time and space would fail us to tell all the misery and mischief that this law entails.

Philadelphia Record (Dem.), Dec. 19.—The Republicans in Congress frankly own their responsibility for the Sherman Act. They confess that it must inevitably produce a financial catastrophe if continued much longer in

operation, and express their strong desire for its immediate repeal. But they say (and the maneuvers of the House Committee on Coinage bear them out) that the law cannot be repealed in the present Congress because of Democratic opposition. Yet this opposition emanates from a party which solemnly denounces the Sherman Act as "a cowardly makeshift, fraught with possibilities of danger." It is not often that a great political party is placed in such a predicament by its own representatives. It is well to understand thoroughly the nature of the situation. Should the House refuse to pass a bill to repeal the Sherman Act, the "cowardly makeshift" of the Republicans would become a deliberately adopted policy of the Democratic party. The situation of parties in regard to the measure would thus be completely reversed. The deserted bantling of the Republican party would become the foundling, taken up and fondly dandled by the Democrats. For all the disasters that must flow from the nursing of this financial deformity the Democrats alone would be responsible—a burden too heavy for any party to bear.

Philadelphia North American (Rep.), Dec. 19.—Some may expect a reassembling of the Conference. How can that be unless the important commercial nations move in the matter? England does not desire any change, the Latin Union is indifferent, and even Russia prefers the status quo. Under these circumstances it is not probable that the Conference will meet in May, or if it shall, then it may meet only to adjourn. Meantime the course of this country seems clearly indicated. It must abandon the compulsory purchase of silver and wait. If the concurrent use of silver and gold as full legal tender money is to prevail, it must be through a common agreement of the commercial nations. Such an agreement can be reached only when the dominant nations find it necessary to save themselves. So long as we furnish a market for silver that crisis will be deferred. So we must stop buying silver and stop producing beyond the export demand. Perhaps Europe will become less truculent after a year or two of such policy, and it may then ask for a conference.

Indianapolis Journal (Rep.), Dec. 17.—The British delegates and, indeed, all the European delegates have labored under the impression that the American people are in favor of the free coinage of silver and will adopt it when it finds that European nations will not assist in the matter. They are unable to clearly comprehend the situation in this country. They cannot realize that such a change of sentiment has taken place in the past year that in a House which would have passed a free coinage bill by a large vote a majority could not now be mustered for it. They seem unable to realize that President Harrison will be succeeded by Mr. Cleveland, who would veto a free coinage bill. The only policy for the United States is to put itself upon the same basis as Great Britain and European Governments by repealing the Sherman Act requiring the purchase of 54,000,000 ounces a year, and prohibiting the further coinage of a legal-tender silver.

MISCELLANEOUS.

CHRISTMAS.

Christian Union, Dec. 17.—The prelude of angelic song which ushered in the divinist life ever lived among men was soon drowned by the discordant cry, "Crucify him, crucify him!" That radiant dawn has been followed by a day of storm and strife, and the evening of rest and peace in achievement is still far distant. Men are more eager, restless, inquiring, than on the first Christmas Day; life is more strenuous and exacting. There are more problems to be solved, more questions to be answered, more sacrifices to be made, more work to be done, than ever before. For the Christ came bringing not peace but a sword; came not to give more contentment with present attainment, but divine discontent; not to give

society repose in imperfection, but the constant necessity to seek something nobler than it possesses. It was a terrible test which was applied to the world when Christ was born in Bethlehem; it was subjecting the real to the silent but relentless judgment of the Ideal. If he had spoken no word of teaching, but had gone his quiet way and in hidden paths let the sweetness and holiness and power of his nature find expression in common relations and simple ministries, he would still have brought all men to judgment. For in him not only was God revealed, but the prophecy in every man was fulfilled. He remains the only Ideal yet completely realized in this imperfect world, and he has become the divinest type of character known to men. Because he lived and spoke and died the world has never rested and can never rest this side of perfection. Men must strive to long as the world stands, society must struggle towards juster laws and purer forms, the Church must agonize more and more over the sorrows and sins of a humanity which it is commissioned to sustain and guide. Not peace, but the holy strife against selfishness in all its myriad forms; not rest, but divine discontent with present achievements and unbroken endeavor to surpass them—this is the heritage of the first Christmas.

ART AND THE GOVERNMENT.

Harper's Weekly, Dec. 24.—There is a disposition on the part of the Federal Government, and, indeed, on the parts of State and municipal governments as well, to hold art in the same commercial esteem as one of the staple products to be bought and sold on the public exchanges. The Federal Government has erected a great many buildings, even away from the national capital, as there is a post-office in each of the cities of the first, second, and third rank. Such buildings are usually costly structures, and intended to be imposing. But if there be a single building belonging to the United States that is not common-place and inartistic in design, we have not yet heard of it. Even in Washington itself the public buildings are as ugly as can be, and only one, the Capitol, is imposing, and that is so on account of its mass, and not because of its design. Where the ugly and the commonplace should be the rule, it would seem to indicate that there had been an effort to secure just such designs. But that was not the case. There has been no prejudice against beauty and appropriateness, but merely ignorance as to how they could be secured. Paintings are often sold by auction, and houses are disposed of in the same way. But neither real artists nor real architects can be put on the auctioneer's block. Their services are not for sale in that way any more than the services of eminent lawyers and surgeons are. When the Government needs a lawyer to argue a case, advertisements are not sent out and invitations extended to attorneys to submit briefs and name fees so that the arguments of the lowest bidder may be selected as those to be used by the Government in its contention. Had such been the method of securing legal advice and service, how would the United States have fared in the Geneva arbitration about the depredations of the *Alabama*? Instead of having the Government represented by great lawyers of learning and experience, our case would have been argued by tuppenny pettifoggers more at home in a police court than before an international commission. But it is in exactly similar ways that the Government selects its architects, painters, and sculptors. All professions have their commercial sides, but art is no more commercial than any other. When our legislatures, State and national, recognize this, a distinct advance will have been made—an advance in keeping with the progress of the people in aesthetics. About a year ago designs were needed for the new silver coinage. Advice was taken, and Mr. St. Gaudens told the Treasury authorities that there were three or four men in America competent to make worthy designs, and that there was a much larger number in France.

He also told the officials that a competent designer could not be secured by the old method of competition. But the law and the precedents were too much, and designs were advertised for. The result we have seen in the new coins. In an artistic sense they are beneath contempt. And just now there is a case pending in New York. Mr. Hartley was invited shortly after the death of Ericsson to make a model for a statue of the great inventor to be erected in Central Park. Mr. Hartley has done his work, but it is now found that the law requires before the contract for the statue can be given to him that it must be awarded by open competition. Legislative or Aldermanic abrogation of this rule will in this instance probably be secured, otherwise we might expect to see in Central Park another statue by some bungling charlatan further defacing the most artistic pleasure-ground in the country. Each Government—national, State, and municipal—should have an art commission to decide who should design and decorate public buildings, what statues and monuments should be erected, and what paintings bought. Then we should probably secure public buildings worthy of public ownership, and we should not have our parks and other public places defaced by malformed images which, intended as grateful memorials, will seem to posterity as only ridiculous. New York and Washington are both rich in such poor things. And if a commission of competent men pass upon the merits of paintings to be hung in our public buildings, the guides who take visitors about will have something else to point out in the works of art than that a woman in a picture should have two thumbs on one hand, and that another figure in a historical group should have been supplied by an over-lavish artist with three hands.

MALARIA.

London Lancet, Dec. 10.—In his recent work on "The Climate of Rome and the Roman Campagna," Prof. Tommasi-Crudeli devotes a valuable chapter to the subject of the preservation of human life in malarious countries. We must be content to admit that for the present we have no precise knowledge of the nature of the malarious poison or of the means whereby it can be extirpated from the soil of an infected locality. That the poison inheres in the soil; that it is greatly under the influence of season, temperature, and rainfall; that it is excited to fresh activity by all measures involving the disturbance of earth long left quiescent; that its ravages have been much reduced by drainage, by the conversion of naked soil into meadow land, and by the erection of houses and laying down of paved streets—these facts are certain, and almost exhaust our knowledge on the subject. The chief remedies that have been used to combat malaria are quinine, arsenic, eucalyptus, salicylates, the fruit of the lemon, etc. The good effects of quinine are, of course, unquestionable. Its anti-malarious influence is, according to Prof. Tommasi-Crudeli, rapid but fugitive. Quinine is, unfortunately, rather expensive and tends after a time to disturb the digestive organs and the nervous system. Arsenic the writer regards as a remedy of the very highest value, especially as a prophylactic. He has instituted extensive experiments among the properties of the landowners of Tuscany, Rome, Puglia, and Sicily, and among the workers on the Roman and southern railways with encouraging results. Dr. Ricchi, the chief medical officer of the southern railways, experimented in the year 1883 upon seventy-eight persons in the district of Bovino, where malaria is very virulent. He divided them into two categories, one of which only was subjected to the preventive system by means of arsenic. The result was that the great majority of those who took no arsenic (we are not told the precise number) had violent attacks of fever, while of those subjected to the arsenical treatment thirty-six escaped entirely, whilst the remaining three had only slight attacks. Other experiments were not less satisfactory, and some cases of fail-

ure were attributed to the arsenic having been administered in a non-assimilable form. Prof. Tommasi-Crudeli has no faith at all in the alleged anti-malarious influence of the salicylates, and attaches hardly any greater value to the use of eucalyptus. He also disputes the alleged beneficial results said to have attended the planting of eucalyptus trees in malarious regions. He thinks much more highly of a popular remedy widely employed in many parts of Italy, Greece, Arabia, the West Indies, etc.—viz., preparations of the lemon tree. The most active preparation is said to be a decoction of the whole lemon fruit, and remarkable results are claimed for this cheap and simple remedy. The net result of Prof. Tommasi-Crudeli's experience would seem to be that hygienic and dietetic measures are of the greatest importance in dealing with malaria, that arsenic has a true prophylactic influence, and that quinine and a decoction of lemons are the most valuable remedies during the actual attack.

HYPOLYTE'S BLOODY VENGEANCE.—The press accounts of the summary vengeance of President Hypolyte for an attempt, or an alleged attempt, to assassinate him are confirmed in a private letter from a well-known Boston business man at present on a trip through the West Indies. This gentleman quotes the story of an eye-witness, who says that at the time of the alleged attack on the President he was passing the gate of the palace at Port au Prince, and noticed a man standing on the top of the steps who was shouting and gesticulating. Immediately a crowd of soldiers ran towards President Hypolyte, who called to them. They at once arrested the man who had attracted the attention of the eye-witness, who saw them also take into custody in rapid succession the sentry on duty at the gate, and the captain of the guard. The three men arrested were immediately shot. The eye-witness from whom we quote says that not more than fifteen minutes elapsed between the time when he first noticed the commotion in the palace grounds and the execution of the arrested parties, of which he was a spectator. The alleged assassin is said to have cut the chain at the palace gate with a machete. Per contra, Hypolyte's opponents say there was no attempt at assassination; that the executions, of which there is no doubt, were ordered as part of the dictator's policy of terror. The affair reminds one of the story of the Spanish Marshal who on his death-bed was adjured by his confessor to forgive his enemies. "I have no enemies," responded the Marshal; "I shot them when I was Prime Minister."—*Boston Transcript*.

CHASTISEMENT IN THE PUBLIC SCHOOLS.—The squeamish outcry sometimes raised against caning or any other form of corporal chastisement is apt altogether to overlook the real "degradation" which inevitably attends vice and folly if unchecked; and apparently classes physical suffering, however slight and evanescent, as a something to be dreaded beyond any risk of moral ill, while claiming that other punitive methods—even though involving physical deterioration—should always be preferred if only they be physically painless. The question is one which will continue to recur from time to time; and it is always open to temperate argument. But it is doubtful whether any member of the profession—however firm and conscientious his convictions—is likely to commend his opinions for general acceptance by stigmatizing an ordinary cane as "a disgrace to England," and as an instrument comparable only to the knout in cruelty and effect; or that a diffuse dissertation on its enormity is justified by a plea that he "is talking to the public of England to-day." Another and most important item in every such question of corporal punishment—and one which should always be present to the mind of the administrator—is the bodily condition and constitutional peculiarities of each individual culprit. Caning upon the hands and thighs is not commonly recog-

nized as a factor in the etiology of an eruption of purpura hæmorrhagica—or of flea bites—on the shoulders of the victim; but children—even those of the laboring classes—do occasionally exhibit a tendency to hæmophilia; they are, more often still, on the verge of scurvy; and in any such case the mildest personal chastisement may produce results out of all proportion to the physical force employed.—*British Medical Journal*.

A VERY MUCH MISREPRESENTED STEED.—Judge Lushington on Monday evening, at the Croydon County Court, decided an extraordinary case. A few months since a horse dealer, named Rainsbury, sold to a general dealer, named Cutler, for £16, a horse, which he guaranteed to be quiet and free from vice; in fact, "fit for a child to drive." Three days later the animal went lame, and it was found to be suffering from a corn of long standing. It was taken to a farrier's, and it kicked one of the workmen so badly that the poor fellow had to be carried home. On another occasion the brute dragged its new owner a distance of sixty yards, and Cutler was subsequently leaving the house of a customer when he saw the body of his cart in the road, and his horse galloping off with the shafts and splash-board, which it was kicking over its back "like an umbrella or a balloon." After going some distance the animal "sat down on the pavement with its head up, just like a dog," and it was then discovered that it was so badly injured that it had to be shot. Cutler now sought to recover the £16 he paid for the horse, and £5, the cost of repairing the trap. It was given in evidence that the previous owner of the animal sent it to Prof. Norton Smith, the horse-tamer, at the Crystal Palace, who was unable to tame it. Inspector Ormonde, of the Royal Society for Prevention of Cruelty to Animals, said it was an Argentine horse, very wild, and one of the most dangerous animals he had ever seen. His Honor found that there had been a breach of warranty, and gave judgment for the plaintiff for the full amount claimed, with costs.—*Lloyd's Weekly London Newspaper*.

HIGHLY LITERARY OBSERVATION ABOUT HEINE.—In a thoughtfully rhetorical preface to a book of selections from English translations of Heine's writings, published under the title of "Heinrich Heine: His Wit, Wisdom, Poetry" the editor, Mr. Newell Dunbar, announces that he has skimmed the poet for the sake of busy Americans who have no time to do more than sip at the delicious things of literature, and adds: "By no means milk for babes is the yield from the udders Heinean; its consistency is such as renders it satisfying, and in point of fact not unfrequently quite pungent, meat for the strongest men and women." Surely, if Heine could be made aware of that beautiful and highly literary observation he would have some characteristic acknowledgment to make to Mr. Dunbar; would call him a *schwer-cinherwandelndes Rindvieh*, or some other polite, neat, and unanswerable thing of the sort.—*New York Sun*.

NASHVILLE TAKES PRIDE IN HER MUSICAL AND ÆSTHETIC CULTURE.—That the musical and æsthetic culture of Nashville is far above that of average cities of much greater commercial importance is an established fact. We have a goodly array of resident artists and connoisseurs, nor have we been deprived of concerts, such as only the most populous cities can support. There is intensifying conviction that while in educational matters we head the list in proportion to our population we must, in musical matters, win equal prestige. The large sale of tickets for the Bloomfield-Zeissler concert is a sign that we can soon command the services of a Rubenstein or Paderewski. These enterprises are thoroughly educational, and surely we must expect the generous patronage of music-loving citizens, as well as of our numerous schools, which are in themselves a host for the promotion of our educational interests.—*Nashville American*.

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- "Bébé Bwana." Helen M. Winslow. *Denover's Mag.*, Jan., 5 pp. Illus. Descriptive of the travels of Mrs. M. French-Sheldon, "Bébé Bwana," in Africa.
- Denck (Hans) the Anabaptist. Richard Heath. *Contemp. Rev.*, London, Dec., 14 pp. A sketch of the life of one of the leaders of the Anabaptist movement of the sixteenth century.
- Herrick and His Friends. A. W. Poland. *Macmillan's*, London, Dec., 7 pp.
- Meynell (Mrs.): Poet and Essayist. Coventry Patmore. *Fort. Rev.*, London, Dec., 6 pp.
- Whitman (Walt). Edward Salmon. *London Society*, Dec., 13 pp.

EDUCATION, LITERATURE, AND ART.

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- Books, The Friendship of. *Bookworm*, London, Dec., 4 pp.
- College-Life in the Tropics. T. Herbert Bindley. *Macmillan's*, London, Dec., 4 pp.
- Columbus, The Career of. Chauncey M. Depew. *Our Day*, Dec., 15 pp. Oration at World's Fair Dedication.
- Constable and Sir Walter Scott. *Temple Bar*, London, Dec., 24 pp.
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- Huxley's (Mr.) Iconic. Frederic Harrison. *Fort. Rev.*, London, Dec., 9 pp. An answer to Mr. Huxley's article in the November *Fortnightly*.
- Inaugural Lecture Delivered before the University of Oxford, by Dr. J. A. Froude. *Longman's*, London, Dec., 23 pp.
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- Leicester Corporation Art-Gallery. S. J. Vickers. *Mag. of Art*, Jan., 7 pp. Illus. Descriptive.
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- Renan's Beginnings and End. *Irish Monthly*, Dublin, Dec., 5 pp.
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- Tennyson's Literary Sensitiveness. Alfred Austin. *Nat. Rev.*, London, Dec., 7 pp.

POLITICAL.

- Amnesty, A Plea for. J. E. Redmond, M.P. *Fort. Rev.*, London, Dec., 11 pp. Discusses the amnesty for certain Irish prisoners in English gaols.
- Canada and American Aggression. J. Castell Hopkins. *Dominion Illus.*, Montreal, Dec., 6 pp.
- Chamberlain's (Mr.) Programme. Thomas Burt, M.P.; H. H. Champion; J. Keir Hardie, M.P.; Sam Woods, M.P. *XIX Cent.*, London, Dec., 35 pp. A consideration of Mr. Chamberlain's position on the Labor Question, by Labor Leaders.
- Election Week in America. *Blackwood's*, Edinburgh, Dec., 16 pp.
- Free Trade and Bad Trade. Rt. Hon. Leonard H. Courtney, M.P.; Lord Masham of Swinton; James Edgcome; J. Keir Hardie, M.P.; Frederick J. Whetstone. *Nat. Rev.*, London, Dec., 21 pp.
- His Last Campaign, and After. Frederick Greenwood. *New Rev.*, London, Dec., 14 pp. Criticises Mr. Gladstone.
- India, An Australian View of. The Rt. Hon. Sir Charles W. Dilke, Bart., M.P. *Fort. Rev.*, London, Dec., 9 pp. Criticises Mr. Deakin's *Irrigated India*.
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- Protection Society (A "Candidates"). J. A. Farrer. *XIX Cent.*, London, Dec., 5 pp. Suggests a society for the protection of political candidates.
- Secret Service. *London Society*, Dec., 7 pp. Review of Mr. Fitzpatrick's Book, "Secret Service under Pitt."
- Soudan (the). The Ruin of. Rt. Hon. Sir W. T. Marriott, Q. C., M. P. *Nat. Rev.*, London, Dec., 13 pp.
- Soudan (the), The Recovery of. *Blackwood's*, Edinburgh, Dec., 17 pp.
- "Spheres of Influence." Sir George Taubman-Goldie, K. C. M. G. *XIX Cent.*, London, Dec., 7 pp. Deals with "certain dangerous fallacies" by which the policy of the occupation of Uganda has been mainly supported.
- Tariff (The American). J. Stephen Jeans. *Fort. Rev.*, London, Dec., 15 pp.
- Uganda Problem (The). Joseph Thomson. *Contemp. Rev.*, London, Dec., 11 pp. Urges the importance of England's retention of Uganda.
- £38,000,000 per Annum! The Right Hon. Jesse Collings, M. P. *XIX Cent.*, London, Dec., 8 pp. Discusses the probable outcome of the National Conference on "Agricultural Depression."

RELIGIOUS.

- Christ, The Divinity of. VI. The Early Church. *Andover Rev.*, Nov., 10 pp. The evidence of the early Church.
- Dancing in Churches. The Rev. John Morris. *Month*, London, Dec., 19 pp. Dancing as a religious service.
- De Rossi and His Work. The Very Rev. Provost Northcote. *Month*, London, Dec., 10 pp.
- Death (Physical), Is It a Penalty? Prof. J. Leadingham. *Old & New Test. Student*, Nov.-Dec., 27 pp.

- German Catholic Congress of 1892. Ellis Schreiber. *Month*, London, Dec., 10 pp.
- Hell, Happiness in. St. George Mivart. *XIX Cent.*, London, Dec., 21 pp. A remarkable article on the future state of the damned.
- India, Aggressive Christianity in. The Rev. G. F. Pentecost, D.D. *Our Day*, Dec., 11 pp.
- Maccabean Psalms, Are There? II. Harlan Creelman. *Old & New Test. Student*, Nov.-Dec., 9 pp.
- Methodism and the Andover Theology. The Rev. J. A. Faulkner. *Andover Rev.*, Nov., 22 pp. Points out a relationship.
- Mill (John Stuart) and the Theistic Argument. D. S. Gregory, D.D. *Christian Thought*, Dec., 28½ pp.
- Missions (Earlier Protestant). The Rev. C. C. Starbuck. *Andover Rev.*, Nov., 9 pp.
- Moses: His Life and Its Lessons. Mark Guy Pearse. *Preacher's Mag.*, Dec., 5 pp.
- Post-Exilic Legalism and Post-Exilic Literature. Prof. George H. Schodde, Ph.D. *Old & New Test. Student*, Nov.-Dec., 5 pp.
- Religion: Its Future. The Rev. Dr. Momerik. *Fort. Rev.*, London, Dec., 17 pp.
- Religious Doubts, The Idealistic Remedy for. Prof. D. W. Simon. *Contemp. Rev.*, London, Dec., 15 pp.
- Scripture, Essentials and Circumstantial in—Definitions of Inspiration. Joseph Cook. *Our Day*, Dec., 10 pp. Boston Monday Lecture.
- Sermon-Making. A Paper for Young Preachers. The Rev. C. O. Eldridge, B.A. *Preacher's Mag.*, Dec., 4½ pp.
- Sermon-Seeds from Ruskin. V.—Help from the Hills. The Rev. Henry Baraclough. *Preacher's Mag.*, Dec., 5½ pp.
- Sermon on the Mount. Eighth Paper. The Rev. Prof. R. Waddy Moss. *Preacher's Mag.*, Dec., 5½ pp.
- Tatian's Diatessaron: Recent Evidence for the Authenticity of the Gospels. Part II. Michael Maher. *Month*, London, Dec., 24 pp.
- Xavier (St. Francis) and the Sanchuan Pilgrimage. *Month*, London, Dec., 5 pp. Historical.

SCIENCE AND PHILOSOPHY.

- Abdomen and Thorax, Wounds and Diseases Involving. J. McFadden Gaston, M.D. *South Cal. Practitioner*, Nov., 6 pp.
- Acromegaly. Joseph Collins, M.D. *Jour. Nervous and Mental Disease*, Dec., 9 pp.
- Alaska and Its Glaciers. Lady Grey Egerton. *XIX Cent.*, London, Dec., 11 pp.
- Aryan Origins. J. S. Stuart-Glennie. *Contemp. Rev.*, London, Dec., 16 pp. With Map.
- "Aslasia-Abasia" (So-Called), A Case of. Morton Prince, M.D. *Jour. Nervous and Mental Disease*, Dec., 4½ pp.
- Evolution and Exact Thought. The Rev. John Gerard. *Month*, London, Dec., 15 pp.
- Jupiter's New Satellite. Sir Robert Ball, F.R.S. *Fort. Rev.*, London, Dec., 13 pp.
- Lachish (Old), Excavations at. Chas. F. Kent, Ph.D. *Old & New Test. Student*, Nov.-Dec., 6 pp.
- Lick Observatory (the), A Night at. The Rev. Geo. M. Stone, D.D. *Worthington's Mag.*, Jan., 14 pp. Illus. Descriptive.
- Man, What Was He before He Was? Richard Abbey, D.D. *Christian Thought*, Dec., 13 pp.
- Othematoma. Matthew D. Field, M.D. *Jour. Nervous and Mental Disease*, Dec., 11½ pp. Illus.
- "Philosophy and Physical Science." Mattson Monroe Curtis, M.A., Ph.D. *Christian Thought*, Dec., 6 pp. Considers the bearing of philosophy upon the physical sciences.
- Science (Recent). Prince Krapotkin. *XIX Cent.*, London, Dec., 19 pp.
- Sleep, and How to Obtain It. Pierre S. Starr, M.D. *Worthington's Mag.*, Jan., 2½ pp.
- Vivisection, The Morality of. A Reply. The Bishop of Manchester. *XIX Cent.*, London, Dec., 3½ pp.
- Vivisection, The Morality of: Two Replies. Ernest Bell, Chairman Anti-Vivisection Society. *Contemp. Rev.*, London, Dec., 6 pp.
- Women, Clergymen, and Doctors. Ernest Hart, M.D. *New Rev.*, London, Dec., 11 pp. Criticises the anti-vivisectionists of the Church Congress.
- Zambesi (the), The Chinde Mouth of. Daniel J. Rankin. *Fort. Rev.*, London, Dec., 6 pp. The discovery of the Chinde entrance to the Zambesi River.

SOCIOLOGICAL.

- Canadian Civilization, Some Contrasts of. *Macmillan's*, London, Dec., 9 pp.
- Girlhood (Squandered). The Hon. Mrs. Lyttelton Gell. *XIX Cent.*, London, Dec., 8 pp.
- Inebriety, The Equitable Responsibility of. T. L. Wright, M.D. *Jour. Nervous and Mental Diseases*, Dec., 13 pp.
- Liquor and Lawlessness at the World's Fair. The Rev. W. F. Crafts. *Our Day*, Dec., 7 pp.
- Poor (the), Thrift for. Clementina Black. Lady Frederick Cavendish. Lady Montagu de Beaulieu. The Dutchess of Rutland. *New Rev.*, London, Dec., 17 pp.
- Shop and Girls. Prof. J. H. Hyslop. *Christian Thought*, Dec., 20 pp. Discusses especially the question of wages.
- Sins of Society. Ouida. *Fort. Rev.*, London, Dec., 18 pp.
- Society in 1892. Alexander Henry Wylie. *London Society*, Dec., 4 pp.
- St. Petersburg, In the Streets of. *Temple Bar*, London, Dec., 22 pp.
- Temperance Reform (the), The National Outlook in. Frances E. Willard. *Our Day*, Dec., 18 pp. Annual Address at National W. C. T. U.
- Towns, The Rise of. *Cornhill*, London, Dec., 7 pp.
- Unemployed (The). H. Clarence Bourne. *Macmillan's*, London, Dec., 10 pp.
- Unemployed (The). John Burns. *XIX Cent.*, London, Dec., 18½ pp.
- "Virginny (Ole)" In, Fifty Years Ago. First Paper. Mary A. Livermore. *Worthington's Mag.*, Jan., 9 pp. Personal reminiscences.
- Walling, the Cuckoo. Herbert Maxwell. *XIX Cent.*, London, Dec., 10 pp. Criticises Mrs. Lynn Linton's Article, "A Picture of the Past," in the November *Nineteenth Century*.

UNCLASSIFIED.

- Byways to Fortune. *Blackwood's*, Edinburgh, Dec., 13 pp.
- Elders and Reeds. by "A Son of the Marshes." *Blackwood's*, Edinburgh, Dec., 11 pp.
- Eleven Days, The Story of. (May 7th-18th, 1832.) Graham Wallas. *Fort. Rev.*, London, Dec., 13 pp. Historical.
- "Exultet Terra." Alfred E. P. R. Dowling. *Contemp. Rev.*, London, Dec., 13 pp. Shrubs and flowers in connection with the Christmas festival.

- Florida, The Gay Season in. Harriet Cushman Wilkie. *Demorest's Mag.*, Jan., 10 pp. Illus. Descriptive.
- How a Man Feels under Fire. Junius Henri Browne. *Worthington's Mag.*, Jan., 7½ pp. Recollections of an Army-Correspondent.
- Merchandise-Marks Legislation. C. Stuart-Wortley, Q.C., M.P. *Nat. Rev.*, London, Dec., 8 pp.
- Monetary Conference (The International). Prof. H. S. Foxwell. *Contemp. Rev.*, London, Dec., 20 pp.
- Newfoundland and Its Capital. A. C. Winton. *Dominion Illus.*, Montreal, Dec., 10 pp. Illus. Historical and descriptive.
- Queen's Highway (The) in the West. Henry J. Woodside. *Dominion Illus.*, Montreal, Dec., 5 pp. Illus. Descriptive of important towns on the Canada Pacific Railway.
- Railway Mismanagement. W. M. Acworth. *XIX Cent.*, London, Dec., 14 pp.
- Riviera (the), A Bird's-Eye View of. *Blackwood's*, Edinburgh, Dec., 20 pp.
- Will's Coffee-House. *Temple Bar*, London, Dec., 6 pp.
- Zuyder Zee (the), On the Shores of. G. A. T. Middleton, with a Note by Hubert Vos. *Mag. of Art*, Jan., 6 pp. Illus. Descriptive.

FRENCH AND ITALIAN.

SOCIOLOGICAL.

- Criminal Classes (the), Theory of an Italian Postivist in Regard to. G. Valbert *Rev. des Deux Mondes*, Paris, Nov. 1, pp. 12. The Italian mentioned is Scipio Sighele, who has published a work on the subject.
- Prussia, The Agrarian Revolution There in the 19th Century. Godefroy Cavaignac. *Rev. des Deux Mondes*, Paris, Nov. 1, pp. 18. Claiming that the laws passed in Prussia during the last twenty years have prevented the acquisition of land by small proprietors, which is one of the causes of the large emigration of Germans.
- Workmen (Unemployed). Maurice Vanlaer. *Correspondant*, Paris, Oct. 10, pp. 31. Second of a series of papers, relating to means of giving employment to unemployed workmen.

UNCLASSIFIED.

- Melbourne, the Capital of Australia; Its Past and Its Future. Max Beulé. *Correspondant*, Paris, Oct. 10, pp. 26. Descriptive.
- Money, The Latin Union About, and the New Monetary Conference. Cucheval-Clarigny. *Rev. des Deux Mondes*, Paris, Nov. 1, pp. 22. First of two papers, this one relating to the Latin Union.
- Sewers, The Question of. J. Fleury. *Rev. des Deux Mondes*, Paris, Nov. 1, pp. 33. Demonstrating that greatly increased sewerage is indispensable for the health of Paris.

Books of the Week.

AMERICAN.

- Armies of To-Day. Brig.-Gen. Wesley Merritt, U.S.A.: "The Army of the United States."—Gen. Viscount Wolseley: "The Standing Army of Great Britain."—Lieut.-Col. Exner: "The German Army."—Gen. Lewal: "The French Army."—Gen. Baron von Kuhn: "The Austro-Hungarian Army"—and Others. Harper & Bros. Cloth, \$3.50.
- Cloister Life in the Days of Cœur de Lion. The Rev. H. D. M. Spence, D.D. J. B. Lippincott Co., Phila. Cloth, Illus., \$5.
- Coal-Pits and Pitmen. A Short History of the Coal-Trade and the Legislation Affecting It. R. Nelson Boyd. Macmillan & Co. Cloth, \$1.
- Columbus, The Letter of, on the Discovery of America, from the Oldest Four Latin Editions in the Lenox Library. Lenox Library. Cloth, 50c.
- Electric Lighting and Power-Distribution. An Elementary Manual for Students Preparing for the Ordinary Grade-Examination of the City and Guilds of London Institute. Part I. With Original Questions and Ruled Pages for Notes. W. Perren Maycock. Macmillan & Co. Paper, 75c.
- Ethics, Systems of. A Review of, Founded on the Theory of Evolution. C. M. Williams. Macmillan & Co. Cloth, \$2.60.
- Fencing with Shadows. Hattie Tyng Griswold. Morrill, Higgins, & Co., Chicago. Cloth, \$1.25.
- Fortunatus the Pessimist. Alfred Austin. Macmillan & Co. Cloth, \$1.75.
- Gospel of St. Peter (The Newly Recovered). With a Full Account by J. R. Harris, Fellow of Clare College, Cambridge. James Pott & Co. Paper, 50c.
- His Grace. A Novel. W. E. Norris. United States Book Co. Cloth, \$1.25.
- History of the United States, From the Compromise of 1850. James Ford Rhodes. Vol. I., 1850-1854; Vol. II., 1854-1860. Harper & Bros. Cloth, \$5.
- Indian Religions (The Great). A Popular Account of Brahmanism, Hinduism, Buddhism, and Zoroastrianism. G. T. Brettnay, M.A., B.Sc. Ward, Lock, Bowden, & Co. Cloth, Illus., \$1.
- Institutes of Education; Comprising an Introduction to Rational Psychology. Designed (partly) as a Text-Book for Universities and Colleges. 16mo. S. S. Laurie. Macmillan & Co. Cloth, \$1.
- Love's Delirium. Heinz Fovote. Morrill, Higgins, & Co., Chicago. Paper, 50c.
- "Members of One Body." Six Sermons. Samuel McChord Crothers, George H. Ellis, Boston. Cloth.
- Military Government and Martial Law. H. E. Birkheimer, J. J. Chapman, Washington. Cloth, \$5.
- Mohammedanism and Other Religions of the Mediterranean Countries. G. T. Brettnay, M.A., B.Sc. Ward, Lock, Bowden, & Co. Cloth, Illus., \$1.
- Nameless Love. Charles Lomon. Morrill, Higgins, & Co., Chicago. Paper, 50c.
- Nineteenth Century Sense. Man and His World. Boushland. Thinkers and Thinking. Hours with John Darby. Odd Hours of a Physician. J. E. Garretson. J. B. Lippincott Co., Phila. New Edition, 6 vols., Cloth, \$7.50.
- One Hundred Riddles of the Fairy Bellaria. Charles Godfrey Leland. J. B. Lippincott Co., Phila. Cloth, 75c.
- Religions (Primitive). An Introduction to the Study of Religions, with an Account of the Religious Belief of Uncivilized Peoples. G. T. Brettnay, M.A., B.Sc. Ward, Lock, Bowden, & Co. Cloth, Illus., \$1.
- Road, Track, and Stable. Chapters About Horses and Their Treatment. H. C. Merwin. Little, Brown, & Co., Boston. Cloth, \$2.
- Sea Power, The Influence of, upon the French Revolution and Empire. Capt. A. T. Mahan, U. S. Navy. Little, Brown, & Co., Boston. 2 Vols., Cloth, \$6.
- Tanner (American). Containing Quick and Handy Methods of Curing, Tanning, and Coloring Skins. N. R. Briggs. Dick & Fitzgerald. Paper, Illus., 25c.
- Visible University (The). Chapters on the Origin and Construction of the Heavens. With Stellar Photographs and other Illustrations. I. Ellard Gore. Macmillan & Co. Cloth, \$3.75.
- Wages, The Theory of, and Its Application to the Eight-Hour Question and Other Labour Problems. Herbert Thompson. Macmillan & Co. Cloth, \$1.

Current Events.

Wednesday, December 14.

The Senate discusses the Anti-Option Bill and the McGarrahan Claim..... The House passes the Army Appropriation Bill, calling for \$24,202,739..... Speaker Crisp declines to make public a letter received by him from Mr. Anderson of the Reform Club..... The Regents of the University of the State of New York hold services in memory of George William Curtis and Francis Kernan..... The proceedings of the Archbishop's conference at which Mgr. Satolli explained his mission are made public..... Messrs. Depew, Roberts, and Ingalls make arguments before the Senate Committee on Interstate Commerce..... Annual meeting of the Boston and Maine Railroad, at Lawrence, Mass..... In New York City, Dr. Briggs continues his defense before the New York Presbytery..... The Fourth Avenue Presbyterian Church calls the Rev. Dr. John R. Davies, of Tyrone, Pa., to its pastorate.

It is rumored that President Carnot, of France, will soon resign..... MM. Rouvier, Clemenceau, and Constans give testimony before the Panama Canal Investigating Committee..... A colliery explosion in Wigan, England, causes large loss of life..... Debate on the German Army Bill is continued in the Reichstag.

Thursday, December 15.

In the Senate, there is further discussion of the McGarrahan Claim and Anti-Option Bills; both go over till Monday..... The House passes a resolution to adjourn from the Thursday before Christmas to the Wednesday after New Year's..... Senator Randall L. Gibson, of Louisiana, dies at Hot Springs, Ark..... Ex-Congressman Leopold Morse dies in Boston..... Boston merchants celebrate their anniversary dinner..... The State Forest Commission announce that they will offer at auction upwards of 50,000 acres of Adirondack lands..... In New York City, a woman secures the escape of a prisoner from a Tombs keeper, by forcibly holding the latter..... Elliott F. Shepard gets a verdict in the Gray suit..... Annual dinner of Williams College Alumni.

The French Chamber decides, 271 to 265, against the proposition to invest the Panama Investigation Committee with judicial powers..... The Committee of the International Monetary Conference makes its report, which formulates no plan; Senator Jones and others address the Conference..... The reported attempt to assassinate the President of Hayti is confirmed..... Dr. Charles Emanuel Schenk is elected President of the Swiss Confederation.

Friday, December 16.

The Congressional Joint Committee on Immigration listens to arguments of the steamship companies against the proposed suspension of immigration..... The proposed lease of the Connecticut River Railroad to the New Haven road is defeated by the purchase of a majority of the stock of the former road for the Boston and Maine..... Archbishop Ireland makes a statement regarding Mgr. Satolli's powers..... It is said that a Boston syndicate will build a boat to defend the America's cup..... In New York City, Cornelius Vanderbilt gives \$5,000 to the Police Pension Fund.

MM. Charles de Lesseps, Fontane, and Sans-Leroy are arrested for alleged connection with the Panama Canal frauds; the police search many houses and secure fourteen van-loads of documents bearing on the scandal..... There are further cases of cholera in Hamburg..... The King of Dahomey has 2,000 armed troops with him, and it is expected that he will give the French more trouble.

Saturday, December 17.

In Pittsburgh, the hearing in the Homestead poisoning cases takes place; one of the principals testifies to a plot to poison non-union workmen..... The Indiana Supreme Court declares unconstitutional the Apportionment Act passed by the Democratic Legislature two years ago..... The anniversary of Whittier's birthday is observed with memorial exercises at Amesbury, Mass..... The will of D. E. Crouse is offered for probate in Syracuse; the executors say they know of no "next of kin" nearer than cousins..... Father Corrigan's objection to Vicar-General O'Connor acting as judge at his trial is sustained by the referees..... Walter G. Oakman sues the directors of the Richmond Terminal Company, charging them with defrauding it of \$7,000,000.

The Monetary Conference reserves final judgment on the propositions submitted, and votes to resume its sittings May 13th next..... M. Drumont's paper says the aggregate amount of the Panama Canal Company's bribes is 20,000,000 francs..... The British Cabinet discusses the Home Rule Bill..... An American steamer sinks a Spanish steamer in Manila Bay.

Sunday, December 18.

James G. Blaine is dangerously ill at his home in Washington, and at one time was thought to be dying..... It is said that the Reading Railroad will spend \$1,000,000 for terminal improvements at Buffalo..... Eight men are killed and several injured in a wreck on the Great Northern Railway at Nelson, Minn..... At an amateur theatrical performance near Elgin, Ill., Mr. Jones, who played the villain, instructs the heroine to strike hard in the stabbing scene and "make it realistic"; his wound is serious though not necessarily fatal..... In New York City, an Italian woman dies from the results of a beating received at the hands of one of her countrywomen.

Bail is refused in the case of Charles de Lesseps and the other Panama Canal officers under arrest in Paris..... The reports from Hamburg show twenty-five cases of cholera and two deaths last week.

Monday, December 19.

In the Senate, the death of Mr. Gibson, of Louisiana, is announced, and an immediate adjournment follows..... In the House, a Bill increasing the pensions of Mexican War veterans is passed; a Bill to extend Ross Winan's patent covering whalebacks is defeated..... Mr. Blaine is better, though his condition is still critical..... The funeral of Senator Gibson takes place at Lexington, Ky..... New requirements for examination are noted in the annual Yale catalogue..... In New York City, Dr. Briggs closes his speech in his own defense before the Presbytery..... Appropriations are made for several of the city departments; the Metropolitan Museum of Art is allowed \$70,000..... Frederick McGuire is executed at Sing Sing.

M. Charles de Lesseps testifies before the Committee concerning the blackmail levied on the Panama Canal Company..... Italian emigration societies are notified to cease booking steerage passengers for American ports..... An agreement for releasing the Irish fund in Paris is said to have been signed.

Tuesday, December 20.

In the Senate, the sale of Brooklyn Navy Yard land is authorized; the Bill to repeal the Federal Election Law is discussed; an effort to take up the New York and New Jersey Bridge Bill is defeated; the Anti Option Bill is discussed; Mr. Cullom introduces amendments to the Interstate Commerce Law..... Mr. Blaine's condition is practically unchanged..... Two United States deputy marshals and three desperadoes are killed in a fight in Wyoming..... In New York City, the Bar Association asks the Governor not to appoint Judge Maynard to the Court of Appeals vacancy..... The Chamber of Commerce adopts the report favoring a National guarantee system.

M. Rouvier's speech in his own defense in the French Chamber of Deputies raises a tumult; members go wild with excitement and recklessly unbridle their tongues; several duels are on the tapis..... A Cabinet crisis is said to be pending in Portugal..... It is announced that the Vatican regards Monsignor Satolli's mission to America as successful.

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